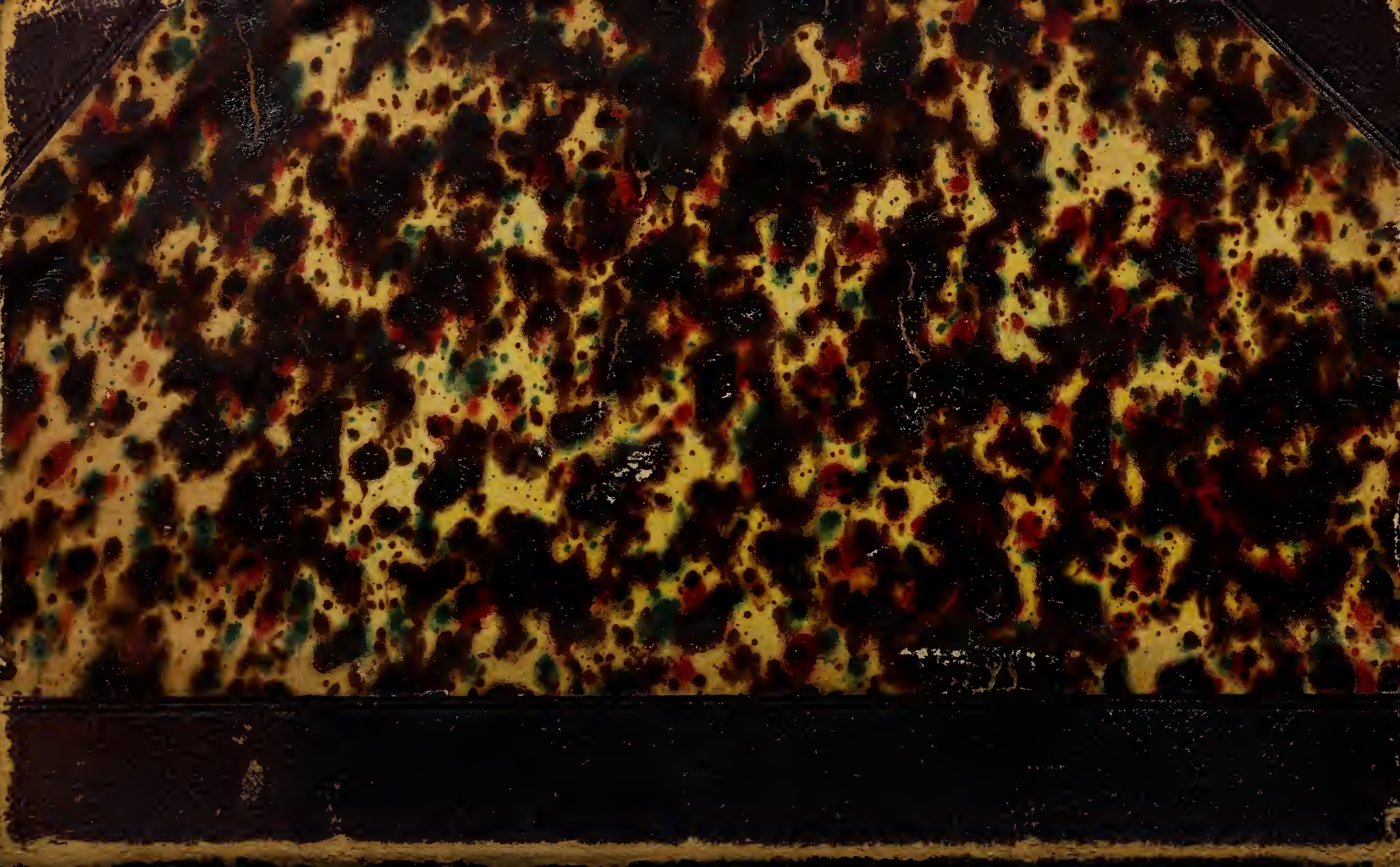

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UNITED STATES OF AMERICA.

THE

Turkish New Testament

INCAPABLE OF DEFENCE,

AND THE

TRUE PRINCIPLES OF BIBLICAL TRANSLATION VINDICATED:

IN ANSWER TO

PROFESSOR LEE'S "REMARKS

ON

DR. HENDERSON'S APPEAL

TO

THE BIBLE SOCIETY,

ON THE SUBJECT OF THE

TURKISH VERSION OF THE NEW TESTAMENT,

PRINTED AT PARIS IN 1819."

BY THE

AUTHOR OF THE APPEAL.

ΥΠΟΤΥΠΩΣΙΝ ΕΧΕ ΥΓΙΑΙΝΟΝΤΩΝ ΛΟΓΩΝ. 2 *Tim.* i. 13.

NON TALI AUXILIO, NEC DEFENSORIBUS ISTIS
TEMPUS EGET. *Virgil.*

LONDON:

PRINTED FOR C. AND J. RIVINGTON,

ST. PAUL'S CHURCH-YARD, WATERLOO-PLACE, AND 148, STRAND.

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LONDON:

PRINTED BY R. GILBERT,

ST. JOHN'S SQUARE.

TO THE READER.

LEST it should be supposed from the length of time which has elapsed since the appearance of Professor Lee's Remarks, that the author of the following reply has experienced some serious difficulties in meeting the arguments contained in that pamphlet, he considers it due, in justice to himself and his cause, to apprize the reader, that his MS. was forwarded from Russia a few days after the date affixed to the Preface; but, owing to circumstances over which he had no control, its publication has been delayed till now.

BRIGHTON,
Sept. 19, 1825.

PREFACE.

THAT the Committee of the British and Foreign Bible Society had been grossly imposed upon in regard to Ali Bey's Turkish Version of the New Testament, was evident to my mind soon after I commenced the perusal of it; but I certainly had not the most distant conception that their adoption of it was so unqualified and irrevocable, as to induce them to resist an honest and direct attempt to place in a proper light the egregious errors and inconsistencies with which that volume abounds. Such, however, was found to be the case; and neither the remonstrances which were made in private, nor a public act of separation from the Society, produced any efficient change in the measures resorted to for proceeding in the distribution

of the copies. Under these circumstances, I conceived it to be my duty, as a last effort to arrest the progress of corruption, and provoke a keen and unslumbering jealousy over such versions as might be recommended to the Society, to publish an Appeal to the Members of that Institution, in which, besides inserting the remarks originally submitted to the Committee, I made several additional disclosures on the subject of the work, and endeavoured to bring the whole before the public in such a manner as to satisfy every candid mind, that it is altogether unworthy of those who published it, and who were afterwards advised to persist in circulating it among Mohammedan unbelievers.

Considering the strong feeling which existed against the individual who had thus dared to impugn the Turkish version, and the marked determination that had been manifested to support its character, it was impossible not to expect that some public notice would be taken of the Appeal by which its errors were exposed, and that some attempt would be made to invalidate the arguments contained in it; but, I must confess, I had no anticipation that I was

to be attacked by the Arabic Professor at Cambridge, at the head of a regularly marshalled army of "learned Orientalists," part of which, according to the Eclectic Reviewer*, consisted of a phalanx of no less note than "the whole Asiatic Society of Paris." When first apprized of the fact, that so formidable a body was bearing down upon me, it was natural enough to be conscious of some momentary feelings of alarm; but I no sooner obtained a view of its real strength, and the nature and disposition of its operations, than I perceived, that whatever abilities the different champions might individually possess, and however formidable it might be to meet them in any other field, they were, on the present occasion, enlisted in a combat for which they had not been previously disciplined, and that there was, therefore, no serious cause of apprehension respecting the result.

With the critical theories of Professor Lee, the public were previously acquainted; his remarks on my Appeal disclose to us the opinions which he holds on the subject of Biblical trans-

* June 1824, p. 536.

lation, many of them novel, and most of them having a direct tendency to cast the Word of God "in a mould accommodated to individual fancy and conceit," than which nothing is more to be deprecated by all who feel a solicitude to preserve that word pure and incorrupt, and transmit it to our fellow-men in possession of as much of its native garb and energy, as the diversity of languages will possibly allow. Indeed, so completely are the principles advanced in the Remarks at variance with sound Biblical criticism, enlightened Christian taste, and the practice of the best translators in every age, that were it not for the glare of Oriental learning by which they are surrounded, I might safely have left them to be confronted with the naked and unsupported statements contained in the Appeal, in order to produce a satisfactory conviction in the mind of the reader, that they are equally insufficient to exculpate the particular version in question, as they are perfectly inadmissible in regard to any other translation of the Holy Scriptures. That the Author should have risked his reputation as a scholar, a theologian, and a critic, by the use of such arguments as have been selected in defence of Ali Bey, is really

incomprehensible: that the futility and ineptitude of these arguments should be detected, and the dangerous consequences pointed out, which are likely to result from an adoption of the Professor's principles by Biblical translators, or a blind deference to his advice on the part of those who are engaged in publishing new versions of the Scriptures, is a duty imperiously binding on those whose talents and responsibilities call them to the task. If any hints, contained in the following pages, should be the means of exciting greater attention to the subject, and lead to an able discussion of its different parts, by those who are thoroughly versed in Biblical criticism and interpretation, I shall consider one of their principal ends as gained; whatever may be the result in regard to the Paris edition of the Turkish Testament, or whatever opinion may be formed of my concern in the affair.

Towards the Author of the Remarks, personally, I am not conscious of entertaining any feelings of an unfriendly or unchristian nature. If I have made a liberal use of his name, it was because I could not avoid it; and even the words

"opponent" and "antagonist" (I do not recollect that I have used "adversary") which sometimes occur, are employed merely to vary the mode of expression, not to indicate any thing like a feeling of rancour or spleen. In the discussion, however, of questions like the present, it is of inferior consideration what may be thought of our individual attitude towards one another. In the course of a few years at most, we shall both have gone to give in our account to the Searcher of hearts, and Author of that Book to which the controversy has respect; but the effects of this controversy in its influence on new versions, or the revision of old ones, will, I am persuaded, continue to operate, either in guarding the sacred diction of Scripture from desecration, or in surrendering it to the plastic hand of fancy and error, to the obscuration of Divine truth, and the beguilement of the precious and immortal souls of men.

I sincerely regret that my answer has been swelled to such an immoderate length, and that I should have been under the necessity of incommoding the reader by the frequent introduction of Oriental words; but the former has been

occasioned by the detail into which Professor Lee has gone in his Remarks, and the latter has unavoidably arisen out of the nature of the subject.

As the passage in Ali Bey's version in which the Lamb solemnly interdicts his own worship (Rev. xxii. 8, 9.) has been cancelled, and no attempt has been made in its vindication, it was considered unnecessary to say more respecting an error of such alarming magnitude. I may here be permitted, however, to observe, in reply to Professor Lee's pointed query, Whether I was or was not in possession of the fact of its cancelment at the time I published my Appeal? that I certainly was acquainted with it; but he cannot be ignorant, that the document which disclosed the error, was written as far back as the month of March, 1820, and he has shewn no good cause why I should have suppressed this part of the document when inserting it in the Appeal, especially as I there * explicitly refer to the cancelling of the sheet, as the only step which the Committee then deemed necessary in purification of the edition.

* Pages 50, 51.

With regard to the culpability with which I am charged by the Professor for not making enquiries relative to the errata, or the further fate of Ali's version, I can only say, that I never met with any great encouragement to institute them. The public are informed, indeed, by a Gentleman who appears not to be altogether unacquainted with the arcana of the business, that "the cancels and *errata* were fully agreed upon at a meeting of the Sub Committee held Sept. 9, 1822; and they were then forwarded to Dr. Henderson *;" but I can assure him, that no such documents ever reached me; and, if it had not been that my worthy colleague, Dr. Paterson, was furnished with a copy of said errata and cancels on his visit to Paris in the spring of last year, I might have remained till this moment perfectly ignorant of their nature and extent.

It is also stated in the list of Committee Meetings, inserted in Professor Lee's Appendix, that it was resolved by the Committee, Jan. 20, 1823, that "copies" of "the cancel leaves and Table of Errata," "be sent to places whither

* Eclectic Review, ut sup. p. 533.

Turkish Testaments have been forwarded." Whether this resolution has been conscientiously carried into effect with regard to other places, I have not the opportunity of knowing; but so much is certain, that no such cancels or Tables of Errata have ever been sent to Russia, nor have any steps been taken to liberate the copies of Ali Bey's New Testament which have been put under arrest in this country.

With respect to the Table of Errata itself, which, we are informed, consisted originally of 219 faults, but was reduced, at the instance of Professor Lee and others, to the moderate number of 49, I can only observe, that I have seen no reason to alter my opinion as stated in the Appeal (p. 57), that it must "amount, if any thing like justice be done to the text, to nearly *a third part of the volume.*" What I mean by *doing justice* to the text, is, to use the words of the Committee in that part of their resolution of Aug. 9, 1821, which relates to the Old Testament, to "*purify it of every thing extraneous or supplementary*, as far as the genius of the Turkish language will admit." Until this be done, I must sustain my charge, that "THERE

IS NOT A PAGE, NOR SCARCELY A VERSE IN THE VOLUME THAT DOES NOT CONTAIN SOMETHING OR OTHER OF AN OBJECTIONABLE NATURE."

I now leave it with the candid reader, after perusing the following pages, to say whether there be not serious cause for apprehension, that, if such versions or editions are sanctioned by the Bible Society, a just handle will be given to those who are hostile to the circulation of the Scriptures in the vulgar tongues, to renew the language of the Rhemish translators: "To say nothing of their intolerable liberty and licence to change the accustomed callings of *God*, angels, men, *places*, and *things*, used by the Apostles, and all antiquity in Greek, Latin, and all other languages of Christian nations, into *new names*, sometimes *falsely*, and *always ridiculously: to fit and frame the phrase of Holy Scripture after the forme of prophane writers*, sticking not for the same, to supply, adde, alter, or diminish, as freely as if they translated Livy, Virgil, or Terence. Having no religious respect to keep either the *majesty*, or *sincere simplicity* of *that venerable style of*

Christ's Spirit, as S. Augustine speaketh; which kind the Holy Spirit did chuse of infinite wisdom, to have the divine mysteries rather uttered in, than any other *more delicate*, much less in *this meretricious manner of writing*."

E. H.

ST. PETERSBURGH,
Sept. 24, 1824.

THE

TURKISH TESTAMENT

INCAPABLE OF DEFENCE.

CHAPTER I.

Bearing of the Controversy on modern Versions of the Scriptures. Classification of Versions. The Verbal condemned. Karaite Tatar Manuscript. Importance of literal Versions. Character of Castalio's Translation. The Authority of Jerome and Dathe improperly alleged by Professor Lee. The Design of Dathe's Version. Specimen of its Manner. Question not to be decided by the Practice of liberal Translators.

In publishing my Appeal on the subject of the Turkish Scriptures, I had a twofold object in view: first, the suppression of an edition of the New Testament which I conceived to contain a representation of that invaluable portion of Divine Truth equally unworthy of its high and sacred character, and of the Society whose Committee had been advised to publish it; and, secondly, the excitement of public attention to the subject

of Biblical translations in general, the importance of their being conducted on properly matured principles, and the necessity of submitting such versions to a severe and thorough scrutiny as are adopted for circulation among those who have hitherto been destitute of the sacred oracles.

Whatever may be the result as to the former of these points,—whether the remaining copies of the Paris edition of Ali Bey's Turkish New Testament will still be put into the hands of the Infidels, or, whether the good sense, the correct taste, and the Christian principle of British divines, and a numerous body of British Christians, will prove superior to the influence of a vague and superficial opinion obtained from gentlemen, skilled indeed in the Oriental languages, but who, there is reason to believe, are little habituated to the study of the Bible:—still, the less ostensible, but more important object will, I doubt not, be attained; and should this anticipation be realized, the circumstance will prove a source of satisfaction to my mind, far outweighing the trouble occasioned by the controversy; or the odium attempted to be thrown on my character by those who may have espoused the more popular, but totally untenable side of the question.

It was therefore with much pleasure that I found Professor Lee had allotted a considerable

part of the first chapter of his Remarks to the investigation of just principles of translation; and, as the subject is confessedly of essential moment, especially in the present day, when so many new versions of the Bible are preparing, I hope I may claim the indulgence of the reader while I devote a few pages to it, in order more determinately to fix the real state of the question to be discussed in the following chapters, and furnish some additional hints to those who are engaged in the work of translation, or who may be charged with the highly responsible office of judging what versions are proper to be adopted for general circulation.

In the Remarks originally submitted to the Committee of the British and Foreign Bible Society, and afterwards embodied in the Appeal, I observed, that "the numerous translations of the Holy Scriptures which exist both in ancient and modern languages, have generally been divided into two kinds: such as are literal and closely adhere to the text; and the free or liberal, in which greater attention is paid to elegance of style, than to an exact representation of the original *." The accuracy of this statement is questioned by Professor Lee †; yet, instead of fairly meeting the argument, he proceeds to shift

* Appeal, p. 15. † Remarks, p. 8.

it, and involves the whole subject in obscurity, by confounding the very obvious distinction between a *literal* and a *servile* or merely *verbal* translation. In classifying the generality of Biblical versions, it never once entered my mind to advert to those which are of so servile a character as to consist merely of words inflexibly corresponding in number, and the order of their arrangement, to the words of the original. Such barbarous, preposterous, and contemptible metaphrases, altogether unworthy of any but a school-boy of the lowest class, can never, without a dereliction of every sound principle of association, be comprehended under the name of literal translations. Of this kind of absurd and distorted representations of the original, we possess abundant specimens in Aquila, the Philoxenian Syriac, the Latin version of Sanctes Pagninus, and that of his improver in the art, Arias Montanus.

That the Committee of the Bible Society has not published one of the most complete and curious specimens of the *servile* that ever emanated from the Synagogue, at all times famous for monstrous forms, is, I believe, chiefly owing to the same influence, which has been, and still is exerted, to prevent, if possible, the circulation of the Turkish New Testament. The production I refer to, is the Karaite Tatar manuscript, of which mention has repeatedly been made in the Reports

of the Society. In this work, not only is the same order of the words retained which exists in the original, but every idiom and grammatical form; and every particle of the Hebrew language is so rigidly expressed, that, with little trouble, the whole might be rendered back again into Hebrew, so as to furnish an exact copy of the exemplar from which it was made. Indeed, its servility is such, that, besides now and then suggesting a proper word to a Tatar translator, it is of no practical use whatever; the Tatar and Hebrew languages differing so entirely in their structure and conformation: and, it can only be considered as valuable in a critical point of view, as exhibiting the readings of the Hebrew manuscript from which it was derived, and as developing the principles of interpretation obtaining in the Karaite school at the period of its composition.

The fact, however, that I did not include versions of this description in the former class of my division, is admitted by Professor Lee*, who quotes a passage from the Appeal, to prove, that my opinion on the subject of translation, coincides with that of Jerome, Dathe, and himself. It is as follows: "While, on the one hand, a translator of the Scriptures is studiously to avoid such a

* Remarks, p. 14.

scrupulous adherence to the letter as would do violence to the genius of the language into which his version is made, and necessarily render the version harsh, obscure, or unintelligible; he is, on the other hand, equally to guard against the adoption of any words, phrases, or modes of construction, that would, in any way, injure the spirit and manner of the original, or convey one shade of meaning, more or less, than what it was designed to express *." It is nevertheless evident from this, as well as other parts of the Remarks, that, much as we may be agreed in rejecting the verbal mode of translation, we are completely at variance with respect to the real character of the *literal*, as well as to the class of translators whose method ought to be recommended for adoption in all popular versions of the Scriptures; for while the learned Professor joins issue with the free or liberal translator who does not consider himself to be tied down to the peculiar phraseology of the Bible, but is at liberty so to change and accommodate it as shall best suit the received forms of expression existing among the people for whose use he is preparing his version, I maintain, that those translations only are entitled to the character of good and faithful, which not merely convey the precise ideas contained in the

* Appeal, p. 16.

original, but give them in language as nearly assimilated to that in which it was written, as the natural and grammatical idioms of the new dialect will allow. He avers, indeed, that "as far as his enquiries have gone, he knows of no instance, in which that class of translators" of which he approves, "has professedly paid a greater attention to the elegance of style than to an exact representation of the precise force of the original*;" and in this statement, I believe, he is not far from the truth. But the reader will perceive that the ground of the argument is here completely changed; the point of debate not being "an exact representation of *the precise force*," but an exact representation of *the precise manner* of the original, as far as the idioms of the vernacular language will admit. The moment we concede to a translator the licence of merely giving what he may conceive to be the *force* of his author's expressions, and not the identical expressions themselves, to the utmost extent of the rules imposed upon him by a just system of philology, we surrender the sacred dictates of the Spirit to the whims of human caprice, and open the floodgates of imposition and error. Hence the wisdom of that saying of Augustine: "we must speak according to a set rule, lest licence of words

* Remarks, p. 8.

should generate some wicked opinion concerning the things contained under the words *."

As I had adduced Castalio as an example of the class I condemned, on account of their sacrificing fidelity to elegance, Professor Lee gives us in a note †, a declaration made by that author in the dedication of his work to Edward the Sixth, in which he states fidelity to be one of the principal ends he had in view in preparing his translation; but it must be obvious to every one who is at all acquainted with the subject, that he only means fidelity in regard to the general bearing and sense, but not to the manner of the original. It is maintained by an able Scripture critic ‡, that it was confessedly, in a high degree, Castalio's object in translating, to express with elegance and in an oratorical manner, the sense of the text. And if this was the case, how unwilling soever we may be to accuse him of infidelity in representing the *meaning*, it is impossible to ab-

* De Civit. Dei, Lib. X. Cap. 12. It was in reference to the abandonment of the Scripture phraseology, and the adoption of native modes of expression, that Gilbert Wakefield says; "I have followed my inclination here in *anglicising* the peculiar phraseology of the original, and would gladly have followed it on many other occasions, if prejudices could have borne it." Notes on Philemon.

† Page 9.

‡ Campbell on the Gospels, Dissert. X. Part iv. §. 2.

solve him from the charge of unfaithfully representing the *manner* of the original. In a just exhibition of the character of the sacred writer's style, he not only failed *entirely*, but even *intentionally;* it being his professed design, to meet the literary prejudices of those whose classical taste was shocked by the Latinity of the Vulgate, but who, it was supposed, might be tempted to peruse the sacred volume, if put into their hands in a beautiful and ornamented dialect. Of the relevancy of these remarks to the version of Ali Bey, evidence, which the Professor has not been able to invalidate, has been furnished in the Appeal, and will receive still further corroboration in the course of the following chapters.

In producing the authority of Jerome relative to the best manner of translation, my opponent should not have omitted to notice, that the letter to Pammachius, containing the sentiments of that Father on the subject, was written in the heat of controversy, at a time when his mind was ruffled by the accusations of Ruffinus, and cannot, therefore, be regarded as furnishing us with the cool and deliberate views of this learned man, on a subject with which he had rendered himself familiar, in a degree unequalled by any of the other Fathers. The circumstances of the case are these: certain letters from the Pope Epiphanius to John, Bishop of Jerusalem, having come into the hands

of Eusebius of Cremona, this monk, not understanding the language in which they were written, requested Jerome to furnish him with a translation of them. This task the Father performed in his usual hurried manner, "Accitoque notario, raptim celeriterque dictavi," not regarding the manner or style in which he made the translation, but merely executing it in such a manner as he thought sufficient to give Eusebius an idea of the contents of the original letters. It so happening, however, that Jerome's translation, which had been intended only to meet the eye of a private friend, came abroad; and, having found its way into the hands of his adversaries, a great handle was made of the manner of its execution. To justify himself from the aspersions thus thrown on his character, he wrote the epistle above referred to, *De optimo genere interpretandi*, in which, whatever he may have affirmed relative to the absurdity of translating *ad verbum*, we find the following remarkable words, which Professor Lee should by no means have omitted in his quotations: "Ego enim non solum fateor, sed liberâ voce profiteor, me in interpretatione Græcorum, ABSQUE SCRIPTURIS SACRIS UBI ET VERBORUM ORDO MYSTERIUM EST, non verbum e verbo, sed sensum exprimere de sensu. Habeoque hujus rei magistrum Tullium, qui Protagoram Platonis, et Œconomicon Xenophontis, et Æschynis

ac Demosthenis duas contra se orationes pulcherrimas transtulit: quanta in illis prætermisit, quanta addiderat, quanta mutaverit ut proprietates alterius linguæ suis proprietatibus explicaret, non est hujus tempore dicere." Is it not evident from this passage, that what Jerome professedly treats of, is not the best manner of executing a *Biblical translation,* but that to be adopted in translating *merely human writings;* and that, although, in the latter case, he conceived himself fully justified by the illustrious example of Tully, in omitting, adding, or changing, what he did not find congenial with modes of expression already established among the Latins; yet, he by no means considered himself authorized to take any such liberties with the word of God, in which he says *the very order of the words is a mystery?*

I grant that he appeals to Scripture in vindication of the free mode of translation, and adduces numerous examples of the discrepancies existing between the quotation made by Christ and his Apostles in the New Testament, and the original words of the Old; but I am yet to be informed, that he intends to infer from this circumstance, that a translator of the Holy Scriptures is not to be taxed with infidelity if he allow himself to introduce similar discrepancies into his version. The Professor employs it, indeed, as an argu-

ment to prove, that we need not be very nice in regard to uniformity *; yet, I presume most readers will agree with me in maintaining, that what Christ himself, and his inspired Apostles did, in quoting, referring, or alluding to the words of the Old Testament, can never, with any propriety, be construed into an argument to warrant translators to perform their task, as if they did it from memory, or merely referred to the original, without any regard to scrupulous accuracy and close imitation. Jerome, even goes so far as to say, that St. Paul, in quoting Isa. lxiv. 4. "non verbum expressit e verbo, sed παραφραστικως, eundem sensum aliis sermonibus indicavit;" and with respect to the discrepancy between Zach. xiii. 7. and Matt. xxvi. 31. "In hoc, ut arbitror, loco, juxta quorundam prudentiam evangelista piaculi reus est, quod ausus est prophetæ verba ad Dei referre personam." Would it, therefore, be lawful in a translator, thus to paraphrase, or, from any principles of prudence or accommodation to his peculiar views, to alter the original, and make it speak his own sentiments? Against all such liberties, the Father himself protests in his Epist. ad Paulin. "Taceo," says he, "de mei similibus qui si fortè ad scripturas sanctas, post seculares litteras venerint, et *sermone composito aurem populi*

* Page 61.

mulserint; quidquid dixerint, hoc legem Dei putant, nec scire dignantur *quid prophetæ, quid Apostoli senserint, sed ad sensum suum incongrua aptant testimonia.*"

It must also be observed, that when Jerome condemns Aquila for his κακοζηλια, it is not so much for his verbal manner, although this also met with his reprobation, as on account of the etymological nicety with which that Jewish translator attempted to render the words of the original: "Qui non solum," says he, "verba, sed *etymologias quoque verborum* transferre conatus est." That he did not always entertain so bad an opinion of him, appears from his Comment. in Hos. ii., where he calls him "curiosum et *diligentem* interpretem;" and Epist. cxxv. ad Damasum, he writes; "Aquila *non contensiosus,* ut quidam putant, sed *studiosus verbum interpretatur ad verbum.*"

Were this a proper place to examine minutely the manner in which this learned Father conducted his own translation from the Hebrew, considerable light might be thrown on his practical views of the subject; but we shall not, perhaps, be wide of the mark, if we consider them as being in unison with his declaration in the Preface to Esther: "Librum Hesther variis translatoribus constat esse vitiatum, quem ego de archivis Hebræorum revelans, *verbum e verbo ex-*

pressius transtuli," taken together with that in his Preface to Job: "Hæc autem translatio nullum de veteribus sequitur interpretem, sed ex ipso Hebraico Arabicoque sermone, et interdum Syro, *nunc verba, nunc sensus, nunc simul utrumque resonabit*." What he means exactly when he says that there is a *mystery* in the order of the words of Scripture, it is perhaps impossible to determine. The word was much in vogue among ecclesiastical writers in the fourth, and some succeeding centuries, and it often occurs in connections in which those who used it scarcely seem to have affixed any meaning to it at all. We even find it employed in the same manner by so late a writer as the Jesuit Possevini, who is cited with approbation by Bishop Walton, in the Prolegomena to his Polyglot, for saying, "Tot esse Hebraicâ in Scripturâ sacramenta, quot literæ; tot *mysteria*, quot puncta; tot arcana, quot apices *." It may, however, be affirmed with certainty, that Jerome conceived some degree of sacred importance to attach to the method in which the words of Holy Scripture are disposed, which renders it unwarrantable in a translator to treat them as he might those of a human composition, omitting, adding to them, moulding, and transposing them at his pleasure.

* Campbell ut sup. Dissert. IX. Part i. §. 1.

I will not accuse Professor Lee of unfairness, though I certainly cannot exculpate him from the charge of criminal inattention, in applying to our present subject the words of Dathe in his Preface to the minor Prophets. The direct tendency of the quotation introduced into the Remarks *, from that able and judicious Scripture critic, is to impress the mind of the reader with an idea, that the principles of translation there laid down, were designed to bear upon popular versions of the Scriptures, and that his work was intended to serve as a model for the construction of such versions. Now this was by no means the case. Towards the conclusion of the very sentence preceding that with which the Professor's quotation commences, Dathe explicitly declares, "nec sine prævià admonitione Lectorem admittere ad lectionem *interpretationis, quæ a vulgari ratione haud parum recedit,* et in quâ conficiendâ leges mihi scripsi, quas nolim lectores ignorare, quos judices *hujus versionis* habere cupiam." And in his Preface to the Psalms, he says expressly; "Idem enim consilium sequendum fuit, quod in cæteris universæ Veteris Testamenti versionis meæ partibus mihi proposueram, scilicet *ut verba Hebraica clare et perspicue redderem, quo hujus linguæ studiosi quasi manu ducerentur ad textum originalem*

* Page 13.

recte intelligendum et explicandum;" which statement we find repeated in the Prefaces to the Pentateuch and Job. The fact is, as he himself informs us *, it was his object to furnish a version corresponding to the second kind of translation proposed by Griesbach †, as ranking next to what the great critic calls a public or Church version, namely, one which neither closely follows the letter of the text, nor swells out into paraphrase, but gives the ideas of the original, stripped of their Hebraistic forms, so as to be read with all the ease of original composition. It was designed, not for common readers, but for the learned, particularly such as were engaged in the study of the Hebrew original; consequently, the rules of translation, according to which it was conducted, and which are detailed in the Preface quoted by Professor Lee, cannot, with any degree of consistency, be urged as authority to determine the manner in which popular, or, as Griesbach calls them, public or Church versions, ought to be executed. Indeed, it is only necessary to glance at the otherwise highly valuable work of Dathe, to perceive its total unfitness to serve as a model of this kind of translation; of this I shall adduce the following instances as a specimen. Hos. i. 2. כי זנה תזנה הארץ מאחרי יהוה, which is pro-

* Præfat. in Pentat. p. iv.

† Repertory of Biblical and Oriental Literature, Part VI. p. 2.

perly rendered, "For the land hath committed great whoredom against Jehovah:" Dathe translates thus; *Sic enim populus iste pro casto mei amore, alios deos amore impuro prosequitur.* II. 16. לכן הנה אנכי מפתיה והלכתיה המדבר "Notwithstanding I will allure her, and lead her into the wilderness:" *Verum enim vero deinde eam ad saniorem mentem revocabo, atque in deserto, quo a me deducta est,* &c. IV. 4. ועמך כמריבי כהן "And thy people are as they that strive with the priest:" *Omnes enim capitalium criminum rei sunt.* Habak. ii. 4. וצדיק באמונתו יחיה "But the just by his faith shall live:" *Sed pius propter illam fidem suam ejus implementum videbit.*

Having thus shewn, to the satisfaction, I trust, of the impartial reader, that the authorities of Jerome and Dathe, as alleged in the Remarks, are altogether inapplicable to the argument relative to such versions of the sacred Scriptures as are designed for general use, it cannot be matter of surprise that I should hesitate to subscribe to the conclusion at which Professor Lee arrives, p. 15. "The principle, therefore, adopted by the second class of translators, is that by which *we are agreed* that the merits of the question before us shall be tried; which is, indeed, the only one to which we can have recourse, whether we take the path which is obviously pointed out by the necessity of the case, or are guided by the prac-

tice of the best translators, both of ancient and modern times." How could it be expected that I should agree to decide the question by the principles or practice of liberal translators, when this was the very class which I so strongly condemned? And how can my rejection of the purely verbal manner, be fairly construed into an approval of the opposite extreme? The necessity of the case will, I believe, be found to be of so pressing a nature as to require a perfect accommodation of the language of the Bible, to exactly the same forms of speech which previously exist among mankind; to judge from the best popular versions, of which our own stands in the foremost rank, it does not appear to be at all impossible to retain much of the characteristic stamp of the original phraseology, and to follow the sacred writers, κατα ποδας, while, at the same time, no violence is done to the genius of the vernacular tongue, but, on the contrary, it acquires, by this very means, no inconsiderable accessions of strength, beauty, dignity, and sublimity.

CHAPTER II.

Principles of Biblical Translation. Canons relative to the Matter of Versions. The Manner of Popular Versions. Lowth, Batteax, Griesbach, Huet, Cicero, Horace, and Denham, quoted in Support of the literal Mode of translating. The Importance of literal Versions of the Scriptures. Authorities for Uniformity of rendering. Ali Bey grossly culpable in the Breach of this Rule. How a Translator is to accommodate the Differences between the Language of the Original and that of the Version. Sacred Taste defined. Its Influence on Biblical Translations.

In fixing the principles according to which translations of the Holy Scriptures are to be conducted, both the matter and the manner require to be taken into consideration.

With respect to the *matter*, it will be allowed by all, that it ought to be laid down as a fundamental and indispensable canon,—*That the version must exhibit the genuine sense of the original.* This rule, which applies to translation in general, and increases in force, in proportion to the importance of the subjects treated of in the original work, is presented in all the plenitude of its authority, when brought to bear upon a translation of the word of God, as containing a communication of his will, to our species, on subjects of the

highest possible interest to every individual. Except the real and unsophisticated meaning, or that sense which was intended by the Divine inspirer, be transfused into the version, it becomes nothing more than "the word of man;" and, as the sacred original is most significantly called "the Scripture of TRUTH *," it may fearlessly be asserted, that, in proportion as its genuine sense is altered, and human conceptions are substituted, for "the mind of the Spirit," the door will be thrown open to the introduction of every dangerous and destructive heresy.

Another canon relating to the matter of a Biblical Translation is,—*That it furnish a complete transcript of the ideas conveyed by the original.* In translating human authors, it is sometimes allowable, when the subject is of no importance, to retrench an accessory or secondary idea, in order to give a greater degree of ease or dignity to the manner in which the principal idea is expressed; but to do so in a version of the Scriptures, would be an infraction of that reverence to which they justly possess the most paramount claims. A translator may give the general sense of a passage, and yet omit some idea which it may not be unimportant to the reader to know. On this point, Professor Lee very justly remarks, in as

* Daniel x. 21.

far as it regards the fulness of a Biblical version; "The pure word of God, then, as found in a translation, is, according to our principle, that which comprehends every idea contained in the original Scriptures, fully and faithfully expressed in the translation *." Faults against this rule, however, are found in many parts of the version of Ali Bey. Among others, he excludes the *eternity* of future punishment, from Matt. xxv. 41.; the idea of *preparation*, expressed by the word παρασκευη, xxvii. 62.; and that of *sanctity*, from the saints mentioned, Rev. viii. 3.

The only other canon which it seems necessary to specify, as being of essential moment in reference to this part of our subject, is,—*That the translation contain no supernumerary ideas, nor convey a single shade of meaning more than is suggested by the original.* This rule, important as it must appear to every one who is anxious to preserve unadulterated the records of eternal life, forms no part of Professor Lee's estimate of a pure translation. It in fact lays the axe to the root of almost the whole system, by which he has attempted the defence of the Turkish Testament; for that book can never, by any rational construction of language, be said to represent the *pure word of God*, which, besides giving, in nu-

* Remarks, p. 16.

merous instances, a false sense, and curtailing the ideas of the original, exhibits, in other passages, superadded notions, and combinations, of a nature never before introduced into any volume professing to be simply a version of the Sacred Scriptures. The canon which thus excludes all redundancy, derives its religious obligation from Prov. xxx. 5, 6. "Every word of God is *pure;—add not to his words*, lest he reprove thee, and thou be found a liar." It was the opinion of Chrysostom, who, as Dr. Jebb observes, was no cabalist, that the addition even of a single letter may often introduce a vast body of conceptions *; and in the passage just quoted, it is evidently implied, that, by superinducing human ideas upon the authoritative dictates of heaven, we not only expose ourselves to the censure of attempting to improve what is already declared to be pure, but incur the awful charge of falsifying Divine truth. Now, can it be maintained, that in such phraseology as the following, no ideas are presented but such as occurred to the mind of the writer at the time of its composition; —*Court of Victory, Place of Strength, the Court of Truth, the Exalted Creator, Market Day, Tutelary Saints, Sweet-meats of Omnipotence, Tatar, Lady*

* Πολλακις και ἑνος στοιχειου προσθηκη ὁλοκληρον νοηματων εἰσηγαγη δυναμιν, quoted in Sacred Literature, p. 208.

Mary, Lord Abraham, &c. &c.? That these are proper translations of the words as they stand in Ali Bey's Version, has already in part been shewn by Professor Lee himself, and will further appear in the sequel, where it is demonstrated, that they are totally irreconcileable with the purity of the Divine word, and perfectly inadmissible into any version whatever.

But, besides giving precisely the genuine matter of the original, it is required of a translator of the Holy Scriptures, that particular attention be paid to the *manner* in which it is expressed. And in regard to this part of the question, we would lay down the following rules, which, it is presumed, will receive the approbation of all impartial and competent judges.

1. Every translation intended for general use should be *close and accurate.* While we would consider the servile or verbal mode as entirely exploded, we cannot too strongly insist on the importance of a *literal* version, by which I understand a version which shall give a faithful and exact representation, not merely of the sense of the sacred writer, but also of his words, phrases, and conformation of sentences, as far as can be attained without doing violence to the natural genius or idiomatic proprieties of the language into which the version is made. Such a translation must imitate the air and manner of the

original; express the form and fashion of the composition, and furnish the reader with some idea of the peculiar turn and cast of that which it represents *. It must express, to appropriate the words of M. Batteax †, the things, the thoughts, the expressions, the turns, the tones of the original: the things, such as they are, without adding, diminishing, or misplacing; the thoughts, in their colours, their degrees, their shades; the expressions, natural, figurative, strong, copious, &c.; and the whole, after a model which commands with rigour, and would be obeyed without constraint. According to the same critic, the translator has nothing in his own power; he is obliged in every thing to follow his author; and to submit to all his variations with an unreserved compliance.

What the celebrated Griesbach requires in a translation of this kind, is, "the highest possible degree of exactness," so that the plain unlettered reader may be warranted to confide in it, as representing to him the words of the original, not only with fidelity, but as closely as the difference of the languages will allow ‡. With this coincides the opinion of that great master in the art, Huet, in his admirable work, "De Optimo

* Lowth's Introd. to Isaiah, p. 1.

† Principles of Translation, Edin. 1760, p. 3.

‡ Repertorium, ut sup. p. 275.

genere Interpretandi *;"—a work which ought to be in the hands of all who wish to excel in Biblical translation. "Optimum ergo," says he, "illum esse dico interpretandi modum, quum *Auctoris sententiæ primùm, deinde ipsis etiam, si ita fert utriusque linguæ facultas, verbis arctissimè adhæret Interpres, et nativum postremò Auctoris characterem, quoad ejus fieri potest, adumbrat; idque unum studet, ut nullâ eum detractione imminutum, nullo additamento auctum, sed integrum, suique omni ex parte simillimum perquàm fideliter exhibeat.* Cùm enim nihil aliud esse videatur Interpretatio, quàm *expressa Auctoris imago et effigies;* ea autem optima imago habenda sit, quæ lineamenta oris, colorem, oculos, totum denique vultus filum, et corporis habitum ita refert, ut absens coram adesse videatur; *inepta verò ea figura sit, quæ rem aliter effingit atque est, pulchriorem illam licèt, et aspectu jucundiorem exprimat:* id profectò efficitur, eam demum præstabiliorem esse Interpretationem, non quæ Auctoris vel luxuriem depascat, vel jejunitatem expleat, vel obscuritatem illustret, vel menda corrigat, vel perversum ordinem digerat; sed quæ totum Auctorem ob oculos sistat nativis adumbratum coloribus, et vel genuinis virtutibus laudandum, vel, si ita meritus est, propriis deridendum vitiis propinet."

In this close, and as much as possible, literal

* Pages 13, 14.

imitation of his original, the proper office of a *faithful translator*, has always been viewed to consist. Thus Cicero, when speaking of his manner of representing in Latin the speeches of Demosthenes and Eschynes, says expressly: "Nec converti ut INTERPRES, sed ut *orator;* sententiis iisdem et earum formis tanquam figuris, verbis ad nostram consuetudinem aptis: in quibus non verbum pro verbo necesse habui reddere, sed genus omnium verborum vimque servari: non enim ea me annumerare lectori putavi oportere, sed tanquam appendere *." That he considered the oratorical qualities of his version, to be essentially different from the properties belonging to the work of a simple translator, is obvious, not only from the manner in which he here contrasts the *Interpres* and the *Orator,* but also from his declaration, Tusc. xviii. 41. "Fungar enim jam *Interpretis* munere, *ne quis me putet fingere;*" and xix. 43. "Hæc Epicuro confitenda sunt; aut ea, quæ modo *expressa ad verbum* dixi, tollenda de libro †." The same character of a faithful translator, is given by Horace, in his Art of Poetry:—

> "Publica materies privati juris erit, si
> Nec circa vilem, patulumque mordaberis orbem,
> Nec *verbum verbo* curabis reddere, FIDUS
> INTERPRES."

* Hieron. Epist. ad Pammach.

† Encyclopedie Method. de Gram. et Litter. Art. Traduction.

As in the former case, the Translator and the Orator are contrasted, so here the Poet and the Translator; but in both instances the fidelity of the Translator is made to consist in the strictness with which he adheres to the words of his original *. Hence the beautiful triad, in which Huet makes the principal merit of a good translation to consist: "*religio in exponendis sententiis; fides in referendis verbis; summa in exhibendo colore sollicitudo* †."

The difficulties connected with the execution of this kind of translations, will be more or less numerous, in proportion to the coincidences or divarications of the different languages into which they are made. In translating, for instance, from the Hebrew into the Syriac, the Arabic, or the Ethiopic, the mutual relationship of these dialects renders it possible to give a good version in a manner nearly approximating to the verbal; whereas in languages greatly removed in their

* The same view is taken of the subject by Sir John Denham, when he says, "I conceive it a vulgar error in translating Poets, to affect being *fidus interpres*. Let that care be with them who deal in *matters of fact, or matters of faith*, but whosoever aims at it in poetry, as he attempts what is not required, so he shall never perform what he attempts."—*Preface to the Æneid, Book II.* He could not have passed a higher eulogium on the true character of Biblical translation, than by forming the combination here presented to the reader.

† De Opt. gen. Interpret. p. 79.

general conformation from the Semitic branches, it requires a nice acquaintance with the distinctive genius of the dialect employed by the sacred writers, and that into which the version is made, so to accommodate the latter to the peculiar expressions, arrangement, and terms of the original, as not to offend against purity of style. Yet there is in many of these languages, a natural flexibility, which admits of their receiving new and foreign combinations to a degree, which might at first view appear impossible. Besides, the diction of sacred Scripture partakes so much of the cast of common life, which is so well calculated to be universally intelligible, that it is capable of being transmitted through all the diversities of nation, age, and language, with little injury to its beauty, and none to its plainness in all material points *.

The importance of the *literal* mode of translation must be obvious from three considerations:— First, it operates as a curb upon the translator, and prevents the intermixture of human ideas and the technical phraseology of different nations with the pure mind of the Spirit of God, and the peculiar modes of expression by which He was pleased to reveal it to mankind. Secondly, it secures the unlearned reader from being reduced to the necessity of placing his faith in the wisdom

* Dr. Smith's Scripture Testimony to the Messiah, Vol. I. p. 16.

of men, and not in the power of God, which worketh by means of his word. By having a close and accurate version put into his hands, his judgment is not forestalled, but he is left to gather the sense from the translation, much in the same way as those did to whom the original was at first delivered. Thirdly, it is highly important that all public versions of the Scriptures should be literal, because they form the text-book of missionaries and ordinary pastors of churches. Were we to regard the Bible merely as a repertory of mottos to be prefixed to sermons, it might indeed be a matter of indifference, whether the translation be free or literal; but if religious teachers imitate the Apostles in opening and expounding the contents of Scripture, and "rightly dividing the word of truth," it is necessary both for themselves and their hearers, that the version which thus forms the basis of public instruction, should be in a high degree faithful and accurate.

The Turkish version exhibits a strange medley of the literal and the free; adhering at times with the utmost rigidity to the expressions and turns of the original; and, at others, striking off into the use of an arrangement and phraseology, in the highest degree licentious and arbitrary.

2. *Chaste and unadorned simplicity* is another quality of a good Biblical version. Such, indeed, is one of the most prominent characteristics

of the Divine originals. The style of the New Testament, in particular, is plain and humble, just such as we are prepared to expect from persons circumstanced as were the authors of its different books. How totally repugnant to their manner to introduce into their writings pompous and high sounding words, titles, and epithets, such as abound in Ali Bey's Turkish New Testatament! It is in diametrical opposition to the declarations of the Apostle Paul: "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit, and of power; that your faith might not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 1. 4. Nor is it less opposed to the common principles of criticism:—"Quis Aristotelis Metaphysica, quis Euclidis Geometrica, vel Arithmetica Diophanti, vel Aristoxeni Harmonica, vel Apollonii Conica, vel Galeni Anatomica aut Therapeutica, aliave hujusmodi ornare verbis studeat, ac sententiis? Quis in iis eloquentiæ flosculos, et dicendi copiam desideret? Quis Archimedem de Sphærâ et Cylindro declamitantem, vel Ptolemæum de Syderum motibus perorantem sine risu audiat?

'Ornari res ipsa negat, contenta doceri *.'"

* Huet, ut sup. p. 23.

3. *Perspicuity.* The simplicity of structure and diction, which so much abounds in the Bible, greatly tends to prevent obscurity and ambiguity, and renders the way of the Lord, as therein revealed, so plain, that "wayfaring men, though fools, shall not err therein." To be perspicuous, therefore, the translator cannot do better than imitate this Divine simplicity, and avoid the involving of periods, and the employment of a style of expression, which may be found, indeed, in the language into which he makes his version, but which was formed upon models of a totally different stamp.

As the version ought not to be more obscure, so neither must it be more perspicuous than the original. It is no part of the business of a translator to explain or elucidate the sacred text: he is to give it exactly as it is, without attempting to render any part of it more intelligible to readers of the present day, than the Hellenistic style of the Apostolic writings was to the natives of Greece, or other parts of the world, to whom they were communicated in the early ages.

4. *Uniformity.* In the Appeal, p. 29, I regarded it as a rule to be followed in Biblical Translation, that the words of the sacred original are to be rendered in an uniform manner in the different passages in which they occur, except in those cases in which it is unattainable, owing to the

different senses in which the same word is sometimes used, and the impossibility of always finding a word of equal latitude in the language of the version. On this, Professor Lee remarks *, he "has no hesitation in asserting, that no such canon any where exists, save only in the Appeal under consideration." This assertion, were it founded in truth, would, I doubt not, be considered by many, as calculated to reflect honour on the Appeal, rather than bring it into discredit; but I must disclaim all pretensions to originality in placing it before the view of the public. Beza, in his dedication of the New Testament to Queen Elizabeth, 1563, thus expresses himself: "Veterem Interpretem Erasmus merito reprehendit, quod *unum idemque vocabulum sæpe diversis modis explicat.* Atqui in eo ipso quoties peccat? Leviculum hoc est, dices. Ego vero aliter censeo, nisi cum ita necesse est, in his quidem libris in quibus sæpe videas mirifica quædam arcana velut unius vocabuli involucris tegi," &c. And again: "*Singula Græca vocabula eodem ubique modo exprimere studui,* nisi cum diversa fuerit significatio, aut peculiaris aliqua ratio incidit." Thus also, Henry Stephens, in the preface to his New Testament, 12mo. 1576: "Quum autem, *sicut in Græco sermone una eademque vox retinetur, in Latina quoque*

* Page 58.

interpretatione servatur, ea certe in re multum consuli iis potissimum videtur, qui, cum Græcæ linguæ sint imperiti, Latino acquiescere sermoni necesse habent. Nam inde hoc saltem colligunt, *uno eodemque vocabulo Græcum scriptorem uti, ideoque locum unum cum altero conferri debere.*" "Here at one view," says Dr. Taylor in the preface to his Concordance, "those who shall undertake a new version, will see under every word, how variously it is rendered in the present version; and so may more easily and exactly judge how just those renderings are, and *how far they may be reduced to one and the same rendering, which is much to be preferred where the sense will bear it.*" And our own translators, notwithstanding the licence they plead for, as referred to by Professor Lee, write to this effect: "Truly, *that we might not vary from the sense of that which we translated before,* if the word signified *the same thing in both places,* (for there be some words that be not of the same sense everywhere,) *we were especially careful, and made a conscience, according to our duty* *." To these may be added an authority from the moderns, who with such precedents before him, conceived himself warranted to lay it down as a canon, that "*The same original word, and its derivatives, according to the different leading senses, and also the same*

* Preface.

phrase, should be respectively translated by the same corresponding English word or phrase, except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, requires a different mode of expression *."

It is said, indeed, in the Remarks †, that "the best translators have, since the times of the first Targumist, down to the present day, given the mind of the Holy Ghost without any such uniformity as that contended for;" but an accurate collation will, I have no doubt, prove, that they have maintained this uniformity on the whole, and especially as it regards all the principal words and phrases; and their instances of failure are rather to be considered as blemishes than models for imitation. Where, it may be asked, is the version to be found, besides that of Ali Bey, which exhibits, under different forms, the common words,—*day, night, light, darkness, head, hand,* or the more important and characteristic phrases, *Son of man, Heavenly Father?* What should we say of an English translator, who, at one time, should express, ὁ πατὴρ ὑμῶν ὁ οὐράνιος, by "your *Heavenly Father,*" and, at another, by "your *Celestial Sire?*" or who should, within the com-

* Newcome's Preface to the Minor Prophets, p. xxiv.

† Page 60.

pass of a few verses, render μαθητὴς by *disciple, pupil,* and *scholar?* Until such time as the Professor is able to shew, that such a practice is commendable, his arguments drawn from the conduct of the Evangelists and Apostles, and the style of languages, must be considered as altogether aside from the point, and undeserving of any refutation; and I must, therefore, still maintain, that the want of uniformity tends to destroy the diversity of style observable in the sacred writers, breaks the connexion, obscures, and not unfrequently alters the sense, and greatly retards the edification of the reader, as it puts it out of his power to compare the parallel passages with that ease he otherwise might, where the memory is aided by identity of expression.

5. *Precision.* This quality, which forms so essential a characteristic of good writing in general, and is of the last importance, as it regards the conceptions of things formed in the mind, deserves to be closely studied by the translator, both in the choice and arrangement of his expressions, in order to enable him, not merely to convey just and accurate ideas, but to do it with that effect which was intended to be produced by the original.

6. *Dignity and purity of language.* While, on the one hand, care must be taken not to injure the beautiful simplicity and plainness of the ori-

ginal, the translator must beware, on the other, of all such words or modes of expression as are low and vulgar, and are inconsistent with that sacred elevation and purity of mind, for which the writers of Scripture are so highly distinguished.

If, to all the other qualities which ought to be given to his version, a Biblical translator can add such a degree of concinnity, as will in some measure entitle it to the character of αὐτοφυες, or a native production, so much the better; but as the artificial idioms of language differ so widely, according to their different degrees of cultivation, and according to the peculiar intellectual associations formed and predominating among the people by whom they are spoken; and as a great proportion of the idiomatic expressions found in the Bible are not purely linguistical, but have originated in certain particular usages, or contain certain important modifications of doctrine, it is obviously impossible to impart to such versions as those required for general use, the entire stamp of vernacular works. All that a translator is at liberty to do, in this case, is so to arrange and adapt the words and conformations of the language into which he makes the version, to the peculiar features of his original pattern *, or "form of sound words," as

* Ὑποτύπωσις. 2 Tim. i. 13. delineatio, forma, præformatio, exemplar, exemplum, ad quod se alii conformant.

not to offend against any of its natural and vernacular proprieties. The great secret of his art lies in bringing the materials of the new language into accordance with the manner of Scripture, not in reducing the venerable and divine contexture of Scripture phraseology to the standard of modern and multiform diction.

But, as it will be allowed by all to be an easy matter to lay down rules for a good popular translator, or even for a translator to lay down such rules for the government of his own practice, while it is confessedly a task of no ordinary difficulty, uniformly to observe them in the execution of the work, it may not be out of place to enquire here, What is that grand key-stone principle, by which all the other elements shall be united, and which alone can secure the solidity and efficient utility of the superstructure? To this I unhesitatingly answer, *Sacred Taste*, or, in other words, a mind formed and matured by the holy moral principles inculcated in the Scriptures; habituated to the study of the Bible, and Biblical literature; and possessed of a predilection for whatever is agreeable to the spirit, manner, and design of the Divine book, combined with a repugnance to every thing of a contrary description. It would seem, from the sarcastic manner in which Professor Lee quotes this phrase, not fewer than six or seven times in the course of his Remarks, that its acci-

dental use in the Appeal must have introduced some strangely irritating principle among his mental associations. The terms, he says, are perfectly new to him; and it is certainly very possible for him not to have met with them before in the course of his reading; yet, if I mistake not, he will find terms nearly allied to them, Matt. xvi. 23. "But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me; for thou *savourest* not *the things that be of God,* but those that be of men." Here our Saviour reproves his disciple for the want of that very taste in relation to his mission and kingdom, which we insist upon as necessary to the true understanding and right interpretation of the word of the kingdom. Rectitude of disposition, and a holy relish for truth, go farther towards the acquirement of just sentiments on religion, than the exercise of the most acute intellect: "If any man *will* (θέλῃ is *determined, minded,* whose *wish* and *delight* it is to) do his will, he shall know of the doctrine, whether it be of God:" John vii. 17. Nor is the phrase in dispute without its parallel elsewhere in Scripture. The Apostle Paul, describing certain characters who had powerfully felt the influence of the Gospel, says of them, that (καλὸν γευσαμένους Θεοῦ ῥῆμα) they had "*tasted the good word of God:*" Heb. vi. 5. I stay not at present to define wherein exactly this experience

consisted; but I make bold to say, that applied, as the word *taste* here is, with an especial reference to *the excellence of Divine truth*, it required the effort of a mind not very vividly impressed by this truth at the time, to attempt to turn into ridicule an association no less accordant with Scripture phraseology than congenial to the best feelings of the Christian heart.

But the usage of Scripture apart:—What is there in the terms, *sacred taste*, that can be deemed incongruous or absurd? We speak of profane taste, pure taste, spiritual taste, poetic taste; why not also of *sacred* taste? Nothing is more common than the combinations—sacred literature, sacred letters, the sacred writers: there cannot, therefore, surely be any impropriety in employing the phrase *sacred taste*, to denote the judgment of a mind rightly trained to the study of the sacred Scriptures, and so disciplined by their sanctifying influence, as to be peculiarly qualified to decide on the subject matter of their contents, and the manner in which it should be treated in placing it before mankind. Wherever this hallowed principle is in operation, whether in Europe or Asia, it will more or less produce the same effects. Its possessor will readily discern whatever is suitable to, or inconsistent with the appropriate diction of the Bible; and it is on this account that I consider it highly requisite in a Biblical translator. He may be

deeply versed in the profane literature of the people into whose language he is preparing his translation, but if he consult *their* taste, and allow it to dictate to him in what manner he shall express to them the oracles of God, we may venture to predict, that he will furnish them with a sorry representation of these Holy writings. If, as D'Alembert informs us, Voltaire had always lying on his table, the Petit Carême of Masillon, and the tragedies of Racine; the former to fix his taste in prose composition, and the latter in poetry*; we may surely affirm, that the man who would successfully transfuse into another language the Scriptures of truth, ought to have the BIBLE continually before him; he ought to be most intimately familiar with the minutiæ of its style and manner, as well as with its general contents; and, deeply sensible of the importance and responsibility of his task, he ought incessantly to pray with David: "Teach me good judgment (Heb. טעם *taste*) and knowledge: for I have believed thy commandments." Psalm cxix. 66.

* Stewart's Elements of Philosophy, p. 377.

CHAPTER III.

Examination of Professor Lee's Charges of Mistranslation. The Renderings of the adscititious Names and Titles, as given in the Appeal sufficiently correct. Court of Victory. Court of the Creator. Court of Truth. The Presence of Solomon. Shekinah of God. Lord Abraham. Lady Mary. His Excellency, and His Majesty Jesus. ولیسی *velisi, and* ربّانی *Rabbani, considered. The Argument in Defence of "Kudsi Sherif," as a Substitute for "Jerusalem," refuted.*

The first charge which I brought against Ali Bey's Turkish Version, related to the arbitrary manner in which the Divine names had been translated, and the variety and pomposity of periphrase that are substituted for the uniform and unadorned simplicity of the original. Instead of always rendering Θεὸς, *God,* by the single but significant Arabic word الله *Allah,* a word perfectly intelligible to every Mohammedan, it was shewn *, that the translator has employed not fewer than *twelve* different words or phrases; and that out of nearly *one hundred* times in which Θεὸς occurs in the book of Revelation alone, the simple word

* Appeal, p. 19—21.

الله *Allah* is only to be found in *twenty-seven* passages.

Now, in what manner has this charge been met by Professor Lee? Has he shewn that there exists no such fastidious variety, or meretricious pomposity, as that developed in the Appeal, and that the version of Ali Bey is in this respect precisely, or, at least, nearly conformable to all other translations of the Holy Scriptures? No; he admits the diversity of renderings, and the liberal use of periphrastic epithets; but, instead of entering fairly upon the discussion of the question, whether it be lawful for a translator to take such liberties with the sacred text, he manages to throw dust into the eyes of his readers, by endeavouring to make it appear that I have mistaken the meaning of the Oriental words,—well aware, no doubt, that on such points, mankind in general are accustomed *jurare in verbâ magistri*. Nor, perhaps, has the stratagem failed, in securing at least the partial attainment of its object, in convincing the judgment of those who have suffered themselves to be affected by it, that no dependance whatever can be placed on the criticisms of one who has stumbled at the very threshold of the inquiry.

But what if it should be proved that this accusation is entirely without foundation; that my translation of the super-excrescent titles given to the Divine Being, is, in every instance, sufficiently

correct, and, in most, supported by the highest authorities; and, that the Professor's own version of them, after all the pains he has taken to set it off, so far from invalidating my argument, greatly corroborates it, by exhibiting in a still more ridiculous point of view, the fopperies of the Osmanli style, and the perfect incongruity of their introduction into the sacred Scriptures?

The first instance of mistranslation which he attempts to substantiate, is that in which I have rendered the words الله تعالى *Allah táala*, by "the Supreme God." I have committed a mistake, it should seem, by "rendering تعالى *táala* as an adjective, which is in reality a verb;" but it is conceded to me*, that "the word has been so applied," and that "an adjective will *most readily* convey its force to the mind of an European." It is unnecessary, therefore, to animadvert on this cavil, especially as Professor Lee has the generosity to say, he will "not take advantage of the mistake;" only it will be observed, that he is himself obliged to commit the same grammatical blunder—*high* and *highest*, by which he gives the word, being equally adjectives with the word *supreme*. But it is asked, why I have gone so far out of my way to give a *sense* to the word, which it will not bear? Why really I had not the

* Remarks, p. 20.

most distant idea, that in using the word *supreme*, I had moved a single step out of the beaten path of language. According to Dr. Johnson, it signifies,—"1. *Highest* in dignity; *highest* in authority. 2. *Highest;* most excellent:" and my opponent tells us, that "the sense most applicable to the word تعالى *taála,* will be *high, highest,* or *the like.*" Where then is the difference? For my part, I did not, nor do I now consider the phrase "*Supreme* God" to be technical or metaphysical, any more than the "*highest,*" or "*most high* God," which we are informed الله تعالى *Allah taála* properly implies. They are, in fact, perfectly equivalent, both pointing out the infinite exaltation and excellence of the Divine nature; its superiority over the objects of idolatrous worship; and the universal dominion which God exercises over his creatures.

At page 23 of the Remarks, is a criticism on the words تكرى الله تعالى *Tengri Allah taála,* "God, God Most High;" which I only notice in order to furnish the reader with another specimen of the weakness and futility which characterize too many of the Professor's arguments. The form in which the phrase occurs, is, it seems, in construction with a possessive pronoun, instead of being used absolutely, as I had represented it. A mighty fault indeed! yet its correction required no less

an effort on the part of my opponent, than the obvious mistranslation of a word, and the unwarranted assumption of a various reading. By the phrase تكْرِيمز الله تعالى *Tengrimuz Allah taála*, "the translator," says he, "has represented his original, as having κυρίῳ τῷ Θεῷ ἡμῶν, *Unto the Lord our God.*" But what authority has he for rendering تكْرِى *Tengri*, by κύριος, *Lord?* He will neither find it in the Lexicons, in the usage of the language, nor, I may add, in his own vocabulary; for he tells us, page 19, that it signifies *God.* The original reading must therefore have been Θεῷ τῷ Θεῷ ἡμῶν, "Unto *God* our *God.*" But in what Greek copy of this passage (Rev. v. 10.) do we meet with either the reduplication of Θεός, or the reading Κυρίῳ τῷ Θεῷ ἡμῶν? Or in which of the versions is there the smallest variety in this respect? The Professor well knew that it was not to be found either in the one or the other, and was therefore obliged to defend it on the ground of conjectural possibility, and what he conceives to be the unimportance of the addition, supposing it to be merely the creation of Ali Bey's fancy. What a pity that the former of these expedients has not been applied to innumerable other passages of the Turkish New Testament, containing various readings unsupported by any manuscript authorities hitherto discovered!

The next phrase which I am accused of rendering incorrectly is جناب عزّت *Ginabi Izzet*, i. e. as given in the Appeal, *Glorious Majesty*. "The literal meaning of the first of these words جناب *Janab*," says the Professor, "is, according to the Soorah, درگاه *dargâh*, *place*, *court*, or the like; and of the second, عزّت *izzat*, strength, or victory. The phrase is literally, therefore, *place*, or *court*, of *strength* or *victory*," p. 24. Had I professed to give a definition of the radical import of each of the periphrastic titles given to the Deity by Ali Bey, and other Oriental writers, justice would require, that I should here stand corrected; but I have yet to learn, that in determining the signification of words, as practically applied, we are to be guided by their primary and etymological import, and not by the usage of language. Meninsky, to whom Professor Lee can also refer when it suits his purpose, gives substantially the same literal meaning of the words as that assigned them in the Soorah; but then, as a Turkish Lexicographer, he adds under جناب *Ginab*, "*usit. pro nostris vulgatis* Dominatio, Excellentia, Celsitudo, *Majestas*," and translates the phrase مآب جلالت جناب *genābi, ḡelālet, meāb*, by "Gloriosa, augusta, *Majestas*." And under the word عزّت *izzet*, "*usit.* magnificentia, potentia, *gloria*, honor:" to which we may

add, that the word is used in the same signification by Ali Bey, 1 Cor. ii. 8. عزتك ربي *izzetun Rabbi*, "the Lord of *Glory*," and in upwards of *thirty* other places in the New Testament; whereas it is never once used to denote *strength* or *victory*. Am I not then entitled to ask, what egregious blunder I have committed in rendering جناب عزت *Ginabi Izzet* by *Glorious Majesty?* However, that I may not appear pertinacious, and to allow every possible advantage to the advocates of the Turkish New Testament, I shall in future translate the phrase, as used by Ali Bey, for Θεὸς *God*, or Κύριος *Lord*, by COURT OF VICTORY, or PLACE OF STRENGTH, which we are told (Remarks, p. 24.) is its "literal meaning," and its import, "*mighty God*."

In rendering جناب باری *Ginabi Bari*, the *Divine Majesty*, I was guided by the same general principle as in the above instance, it being my object to exhibit to the Committee of the Bible Society, the variety of epithets employed by the Turkish translator, rather than to furnish them with nice etymological definitions, which, if I had done, I should certainly have been taxed with the κακοζηλία of Aquila. باری *Bari* does indeed signify Creator, but Professor Lee is just about as incorrect as I was, when he affirms, that "the true translation of the whole phrase, therefore, is *The*

Creator, and not *The Divine Majesty*, p. 26. According to his own determination of the word جناب *Ginab*, the real meaning must be THE COURT OF THE CREATOR; and the reader must not forget, that this is defended as a proper translation of the simple word Θεὸς, *God*.

On the two following criticisms, p. 26, it is only necessary to remark, that what I had rendered *Supreme Divinity*, might be rendered more literally *Exalted Creator*, as Professor Lee proposes; but, according to his own shewing, جناب حق *Ginabi Hakk*, cannot mean ὁ ἀληθινὸς Θεὸς, *the true God*, but THE COURT OF TRUTH, or *the True Place*,—the מקום *makom* of the Rabbinical writers.

In the Appeal, p. 24, I observed, that "one of the first things that must strike a Christian reader of this (Ali Bey's) translation, is the circumstance, that the names *Jesus* and *Christ* seldom occur without the prefix حضرت *Hazret;* a title by which kings and great men are addressed, and which corresponds to our *Majesty, Highness, Lordship, Ladyship*, &c. Now," I further remarked, "not to insist on its being totally foreign to the simplicity of the sacred writers, to put into their mouth, *His Majesty Jesus*, or *The Illustrious Jesus*, it certainly cannot appear, at least to us Christians, to convey any peculiar degree of honour

on our Redeemer, to give him a title in common with Mohammed and the Koran. For the same reasons, I must object to its being applied to God as a title of respect. Instead of exalting, it is derogatory to his honour." In order to evade the force of these observations, Professor Lee first roundly denies that حضرت *Hæzret* means either *majesty*, *highness*, *lordship*, or *ladyship;* but adds, immediately: "We do not mean to argue, however, that this word has not been translated occasionally, as giving the sense laid down by Dr. Henderson; or that *these translations have not been sufficiently accurate* for general readers. But we cannot, therefore, also allow, that we can hence determine the sense of the word sufficiently accurate for our present purpose:" p. 27, 28. Here the paragraph ends, and we are left to guess what the "present purpose" is;—a task, however, of no great difficulty, even to a superficial reader.

Fault is found with my rendering the word by *Illustrious*, without having shown how it happens to have this meaning: but I must confess, I never dreamed that I should be put upon proving, what any person capable of investigating the subject, might discover on turning up a Lexicon, or attending to the use of the word in common parlance. One of the illustrious predecessors of Professor Lee, in the Arabic chair at Cambridge, in his

invaluable Lexicon Heptaglotton, assigns to one of the forms of the same root, the meaning of "Vir nobilis et *illustris;*" and Meninsky, after giving the definition, "Præsentia, et Dignitas, Majestas, Dominatio, &c. Nomen honoris quo de persona aliqua loquimur," and shewing how it is applied, exhibits, among other instances, the phrases "حضرت پاشا *hæsreti pasha*, et usit. حضرتلری پاشا *pasha hæzretleri*. q. Dominus Bassa, aut *Illustrissimus* Bassa." The fact is, I selected the term *Illustrious,* as the least likely to associate burlesque ideas with the phraseology of sacred Scripture, and was the more inclined to use it, as I found it universally applicable in those instances in which حضرت *Hæzret* occurs as an adscititious ornament, or mark of respect.

Let us now see how it is interpreted by the Professor, and how the meanings which he is pleased to affix to it, apply to the version of Ali Bey.

In the first place, we are told, p. 27, that "when applied to kings, this word may properly be rendered by *the presence*, which is its *exact meaning*." Abandoning, therefore, for a moment, my favourite, but, according to Professor Lee, improper term *illustrious*, let us substitute *the presence*, Matt. vi. 29. "And I say unto you, that حضرت سلیمان *hæzreti Suleiman* THE PRESENCE of

Solomon in all his glory was not arrayed like one of these."

Again; we are informed, that "when applied to God, it is nearly equivalent to the Jewish *Shekinah*, but can by no principle of interpretation be made to signify *illustrious*, as its primary meaning." Fortunately, Ali Bey furnishes us with an example of this also, Rev. xiv. 4. "These were redeemed from among men, being the first fruits unto حضرت اللّٰه *hœzreti Allahie* THE SHEKINAH of God, and to the Lamb." How this interpretation of the passage is to be reconciled with the opinion of those divines, who hold that the Lamb of God, to whom John pointed, is the true Shekinah, I pretend not to say; but proceed to the third part of the definition which instructs us:—

That "the word حضرت *Hazrat* in Arabic is used precisely in the same way as κύριος in Greek, אדוני in Hebrew, and *Lord* in English, being applied to any person of rank, whether the rank be that of *Lord*, as a nobleman, a prophet, or of the most high God:" *Remarks*, p. 28. Had this assertion been supported by any attempt at proof, it might have been deserving of consideration, but as no examples are produced, and I will venture to affirm, none can be produced, we may place it to the score of the other novel philologi-

cal doctrines set forth by our author. I was aware, indeed, of the fact, that Sarah, in respectful token of subjection to her husband, called him *Lord*, (κύριον, to which حضرت *Hæzret* is here said to be parallel,) but I certainly did not know that the Patriarch had also received this title from the Apostle Paul, till I read Ali Bey's version of Rom. xi. 1. "I also am of the seed of LORD Abraham, حضرت ابراهيم *Hæzreti Ibrahim!*"

But why did Professor Lee forget to furnish us with the signification of the word as applied to *ladies*, as well as to men of rank, in the east? He may reply, it was unnecessary, as we have no instance of its use in Ali Bey's version before the names either of Sarah, or Drusilla, or Herodias, or Candace, or the Queen of Sheba. Very true; but if my eyes do not deceive me, we read, Matt. i. 16. "And Jacob begat Joseph حضرت مريمڭ زوجى *Hæzreti Miriamun̄ zougi*, the spouse of *Hæzreti*, Mary." How would my antagonist translate this? For my part, denied as I am the use of the word *illustrious*, and loudly as he may declaim against the idea of *majesty*, *lordship*, *ladyship*, &c. being attached to the word, I know of no way of rendering it more properly into English than by LADY MARY *.

* In Fulke's Rhemish and Protestant New Testament, we find the following note on the use of this epithet among Roman

Further; it is attempted to defend the application of this title to our blessed Saviour, because he "is called ὁ κύριος Ἰησοῦς in Greek, which is, in our translation, rendered by the *Lord* Jesus:" but, in order to give validity to this argument, it must be shewn, First, that حضرت *Hæzret* is really parallel to κύριος, *Lord;* and, Secondly, that Ali Bey uses it as a simple translation of κύριος, where this word occurs in the original. Were the parallelism complete, or did the two words nearly agree in the mode in which they are applied, I should consider it the most consummate trifling to contend about their primary and etymological import, and should at once concede the point to my opponent. But that the agreement is by no means so great as he wishes to make the reader believe, must be evident from his own shewing, as exemplified in the above instances, and from the manner in which حضرت

Catholics:—"Likewise when you call the blessed Virgin *our Ladie,* as you call God and Christ *our Lord,* what doe you but make her equal with God and Christ in power and redemption. In which respect God is called our Lord. For it is no term of civil and temporall dignitie and authoritie as when we say our soveraigne Ladie, the Queen, but a religious and divine honour that you ascribe unto her, calling her absolutely, Our Ladie, as blasphemously as the Frenchmen doe ridiculously call other saints *Monsieur S. Pierre,* M. S. Peter, or my Lord S. Peter, and *Madame S. Genofefeve,* Mistresse S. Genofefa, or, my Ladie S. Genofefa." Page 5.

Hæzret is translated in the Appendix, by a Gentleman whose authority is quoted in the body of the Remarks, as that of "a *very able* Orientalist *." This Gentleman (M. Desgranges, Assistant Interpreting Secretary to the King of France for the Oriental Languages, &c.) asserts, that "it would be as strange not to say in Turkish or Arabic, *His Excellency Jesus*, as it would be singular to use such an expression among us †." It will be seen from the Appeal, p. 24, that I came pretty near this rendering, only raising the title a degree higher, when I gave the words *His Majesty Jesus;* but we have another notable instance in which حضرت *Hæzret* must be taken in this sublime sense, in the verse already quoted from the first chapter of Matthew. The words are these: كه مسيح ديدكلرى عيسى حضرتلرى اندن طوغمشدر *Ki Mesyh didukleri Isa Hæzretleri andan dogmishtur.* In order to increase the intensity of signification, the word is here put in the plural form, with respect to which, Meninsky says, "Sic autem in Pl. حضرتلري hæzretleri postponi solitum nominibus Dei, Sanctorum et Magnatum, est pro *Majestas ejus*, sanctitas, celsitudo, &c. Polonis

* Page 32.

† — "il serait aussi extraordinaire de ne pas dire en Turc ou en Arabe, *son Excellence Jésus*, qu'il serait singulier de s'exprimer ainsi parmi nous." Appendix, p. 29.

pari fere ratione Iego Mosc ut پادشاه حضرتلري *padishah hæzretleri,* quod et پادشاه حضرت *hæzreti padishah.* Rex *ejus Majestas.* quod nos *Serenissimus* Rex, *vel* sua Regia *Majestas.* Ihre Königliche Mayestätt. *Sua Real Majesta.* Sa Majesté, &c." According, therefore, to this interpretation, the verse just cited will read thus: "And Jacob begat Joseph, the spouse of LADY MARY, of whom was born HIS MAJESTY JESUS, who is called Messiah." I leave it with the reader to say, whether he could have supposed it possible, that any person, who really venerates the inspired records of Heaven, would attempt to vindicate the introduction into them of such phraseology as this?—a phraseology no less repugnant to sound criticism, than it is to sober and enlightened Christian feeling.

I have only further to observe on this word حضرت *Hæzret,* that it is scarcely ever, or, at least, very seldom, substituted by Ali Bey for Κύριος, in the combination ὁ Κύριος Ἰησοῦς, "the *Lord* Jesus;" this honour being reserved for the word رب *Rabb,* which literally and properly signifies *Lord.* Professor Lee is therefore incorrect, in representing حضرت *Hæzret* as thus applied. When used, which is most frequently, it is prefixed

to Jesus after رَبّ *Rabb*, thus; ربّمز حضرت عیسی *Rabbimuz Hæzreti Isa*, "Our Lord, *Lord Jesus*;" or, as I gave it, "Our Lord, the *Illustrious* Jesus." It is also prefixed to رَبّ *Rabb*, when there is nothing but κύριος in the original, as Acts x. 48. حضرت ربّکْ اسمي *Hæzreti Rabbun ismi*, "the name of the *Lord* Lord," the *Illustrious* Lord, *His Excellency* Lord, or how it may best be rendered into English.

Notwithstanding the summary manner in which the Professor dismisses the phrases حق تعالی *Hakk taála*, and حضرت حق *Hæzreti Hakk*, p. 30, I must beg to retain my translations, *Supreme Verity*, and *Illustrious Verity:* neither the one nor the other signifying as he would have it, ὁ ἀλήθινος Θεὸς, *The True God;*—a phrase which Ali Bey very correctly renders by صادق الله *sadik Allah*, 1 John v. 20, and elsewhere.

Nor is he one whit more fortunate, when he says, p. 30, "وليسی الله *velisi Allah*, is as he (the Author of the Appeal) has given it, *The Good God*." For in this instance the true proverb is verified: "If the blind lead the blind, both shall fall into the ditch." In assigning the signification *good* to وليسی *velisi*, I was misled by the adjective form وليس *velis*, to which Meninsky, after Castell,

gives the meaning of *bonus;* but I am now convinced, that it is nothing else than the substantive ولی *veli, Rector, Judge, Prefect, Patron,* which occurring in construction with another noun preceding it in the genitive case, takes the suffix سی *si,* thus; Heb. xiii. 20. سلامکْ ولیسی اللّٰه تعالی *Selamun velisi Allah taála,* "The *Prefect* of peace, God Most High." It is the same with the combination, 2 Thess. iii. 16. پس سلامکْ ولیسیی رب تعالی *Pes selamun velisi Rabb taála.* "Now the *Prefect* of peace, the Lord Most High," &c. Whether Professor Lee will adopt this rendering as implicitly as he did the other, it is impossible to say; but one thing is certain, that instead of this accumulation of epithets, the original has nothing more than ὁ Θεὸς *God,* and ὁ Κύριος *The Lord.*

We are next told, p. 33, that "the word ربّانی (which I had translated *Divine,*) no where occurs in the Gospel of St. Matthew, the Acts of the Apostles, the Epistle to the Romans, or the book of Revelations, upon which Dr. Henderson professes to have made his remarks, as a translation of the word Κύριος; and we may venture to affirm, that it occurs in no other book as a translation of that word without some adjunct. The mistake, therefore, which Dr. Henderson ascribes to Ali Bey, must, in fact, fall upon himself alone." On this statement, I would observe, that it is as falla-

cious as it is imposing. In the first place, I never professed to have made any remarks on the Acts of the Apostles; Secondly, if the reader will turn to the title of my Remarks, at page 15 of the Appeal, he will find, that they are stated to be "*chiefly*" drawn from the three books of the New Testament here specified; and, Lastly, whether the word ربّانی *Rabbani* occurs with or without any adjunct, is nothing to our argument. It is found, 1 Thess. iv. 15. وكلام ربّانی ايله *wekelam Rabbani ile*, as a translation of the Greek, ἐν λόγῳ κυρίου, "by the word of the Lord;" and James v. 10. اسم ربّانی ايله *ismi Rabbani ile*, Greek, τῷ ὀνόματι κυρίου, "in the name of the Lord." Why Ali Bey did not render the words ربّكز كلامی ايله *Rabbun Kelami ile*, and اسم ربّله *ismi Rabbile*, in the usual way, I pretend not to determine.

Having thus long put the patience of the reader to the rack, by leading him through this forest of verbal criticism relative to the names and titles given to God in the Turkish version, I will not detain him with any observations on the remaining expressions used instead of Κύριος, which are nearly as many as those occurring in the shape of variations for Θεὸς, as my renderings are all sufficiently supported by what has already been adduced in the course of this chapter.

On the Professor's Remarks, p. 45, respecting Ali Bey's six variations in the translation of Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, as occurring in the book of Revelation, I have only to observe in general, what every one will readily perceive, that they contain a great deal of vapouring about nothing. My objection to تكزيم *Tengrimus*, "our *God*," did not lie against the adoption of the pronoun ἡμῶν, which is not only preferred by Griesbach as the probable reading, but is the textual reading in the second edition of Matthæi, and in the editions of Knapp and Tittmann; but against the use of تكرى *Tengri*, "*God*," as substituted for Κύριος *Lord*, a liberty which must appear unwarrantable to every person of correct critical taste.

Under the head of the mistranslation of proper names, I censured the adoption of قدس شريف *Kudsi Sherif*, or the *Noble Holy Place*, as a proper mode of expressing Ἱεροσόλυμα *Jerusalem*; and, to judge from the tone of Professor Lee's remarks in its defence, p. 49—53, he must have been strongly apprehensive of the dangerous and untenable ground on which he stood at the moment he committed them to paper. The fact is, he had the misfortune to find himself abandoned by his most powerful ally, the Baron Silvestre de Sacy, and had no resource left, but to make a precipitate and covered retreat, and leave the field in

the undisturbed possession of the enemy. In No. I. of the Appendix to the Remarks, the distinguished Oriental scholar just mentioned, after advising the Committee to reject the *Mohammedan* form (une forme *Mohamétane*), عيسى *Isa*, and substitute for it يسوع *Jesû*, the *Christian* form of expressing the name of *Jesus*, proceeds to remark; "I could also wish that the name of Jerusalem were retained, for which the translator has substituted the modern phrase, قدس شريف *." Will the Professor reject this evidence, and maintain, as he does of the *Tatar* and other *Turkish* versions, that it possesses "no authority whatever?" But it is said, that "certain it is, nine out of every ten of them (the Mohammedans), would not know what place was meant by يروشليم Jerushalim †." What then, we may ask, will they make of Ali Bey's version, Matt. xxiii. 37. Rev. xxi. 2. where, as was noticed in the Appeal, this very word يروشليم *Jerushalim* is exhibited? But granting that they will not know what place is meant by this name until they are taught, still they are in no worse predicament in this case

* Je voudrois aussi qu'on conservât le nom de Jérusalem, auquel le traducteur a substitué l'expression moderne قدس شريف. Appendix, p. 13.

† Remarks, p. 50.

than in regard to *Lebanon* (now جبل الثلج *The Snow Mountain*), *Jordan* (now الشريعة *The Passage*), and a thousand other names of places altogether foreign to their present vocabulary. In order to be consistent, all such names should be commuted for those by which the places are designated in modern geography; in which case, instead of Samaria, Ephesus, Colosse, Laodicea, Philadelphia, Thyatira, &c., we shall read *Neapolis* or *Naplous*, *Aiasalick*, *Denizli*, *Eski-hisar*, *Alah-shehr*, and *Ak-hisar*.

I had observed in the Appeal, that the word *Jerusalem* is retained in the Arabic and Persic versions, to which Professor Lee objects *, that "these versions were made for the use of Christians, with whom the word is familiar." At this distance of time, I do not recollect which were the precise versions I consulted; but I may now be permitted to remark, that what is here objected is true only of those published in the Polyglott. The *Arabic* executed by Sabat, and the *Persic* by Henry Martyn, both of modern date, were principally designed for the use of Mohammedans; yet, in neither of them do we meet with the term *Kudsi Sherif*. The same may be said of the Malay and Hindostanee versions; the former of which has *Jerusijaleim*, and the latter اورشليم. May it not,

* Remarks, p. 50.

therefore, pertinently be asked, What good reason can be given that an exception should be made in favour of the Turks, which is not made in favour of other Mohammedans?

With respect to the theological reason alleged in the Appeal against "the *Holy* city," or "the noble *Holy* place," as a proper designation of Jerusalem, I consider it to be little, if at all affected by the instance adduced from Matt. iv. 5. or even by xxvii. 53. At the time of the temptation, which the Evangelist describes, it was still "the *holy* city;" and when the event referred to in the latter passage took place, its holiness was not actually, though it was virtually removed; the actual desecration of the place being left to the influence of "the abomination of desolation, spoken of by Daniel the prophet," by which an end was put to the temple-worship and polity of the Jews *. This, it must also be observed, took

* It was objected to the appellation "*Holy* City," that Jerusalem no longer possesses a greater degree of sanctity than any other place on earth; the glory having departed from it when Christ passed through its gate on his way to Calvary, and the hour having come, when neither at Jerusalem, nor in any other particular spot exclusively, were the true worshippers to worship the Father, but in *every place*, incense and a pure offering is offered to his name, from the rising of the sun to the going down of the same; John iv. 21—24. Mal. i. 11.—See Appeal, p. 27, 28. All this Professor Lee brands with the character of "farinæ;" but the reader will find the same things stated by Dean Prideaux,

place several years after the composition of the Gospel by Matthew, so that there could be no impropriety in his still calling Jerusalem "the holy city," although this appellation, in its strict and literal sense, be not given to it by any of the other New Testament writers.

The assertion * that I found Mecca called قدس مبارکه *Kuds Mobarika,* in a Mohammedan book, I am sorry it is not at present in my power to corroborate otherwise, than by assuring Professor Lee, of my perfect conviction that I did so find it. Upwards of four years have now elapsed

who thus observes on the celebrated prophecy of the Seventy Weeks.

"After which (the Seventy Weeks) the Jews were no more to be the peculiar people of God, nor Jerusalem his Holy City, because then the economy which had been established among them was to cease, and the worship which he had appointed at Jerusalem was wholly to be abolished.

"All this was accomplished at the death of Christ. For then the *Jewish* Church and the *Jewish* worship at *Jerusalem* were wholly abolished, and the Christian Church and the Christian worship succeeded in their stead; then the time which was determined upon the Jews for their being God's peculiar people, and upon Jerusalem, for its being his holy city, being fully expired, thenceforth began the kingdom of the *Messiah*, and instead of the *Jews*, all the *nations* of the world were called thereunto, and instead of *Jerusalem*, every place through the whole earth, where God should be worshipped in spirit and in truth, *was made holy* unto him."—*Connection, Part I. Book V. p.* 378. *Ed. Lond.* 1749.

* Appeal, p. 28.

since I made the remark, and not having taken any note of the passage in which the phrase occurred, it is impossible for me to answer his queries; but should I find, in the course of my future reading, that it was a mistake, I shall embrace the first opportunity of acknowledging it. I cannot help observing, however, that the Professor might have shewn me a little more indulgence on this point, as it is obvious, from his own proving, that Jerusalem is not the only place to which قدس *Kuds* is applied. In the text of the Remarks *, indeed, the author says, in reference to its application to Mecca; "I believe it means no such thing, the phrase being *universally* applied by Oriental writers to Jerusalem;" but in the note, containing his authorities for the assertion, we are distinctly told by the great Firuzabadi, that "it is *also* the name of a *great mountain* in Najd." In regard to the other statements and insinuations, introduced in connection with this subject, I will only say, that they are as groundless as they are unkind.

* Page 52.

CHAPTER IV.

Refutation of Professor Lee's Arguments in Defence of the Epithets given by Ali Bey to the Deity. Scripture Usage. The Practice of Mohammedans. Style of the Koran. Turkish Taste. Quotation from Michaelis on this Subject. The licentious Consequences to be apprehended from the Application of the Professor's Rule. The Sacred Nature of Scripture Phraseology. Usage of Christians in Turkey. The Principle injurious to the Sense, and opposed to the Manner of the Original. Incapable of Vindication, proved by the Practice of Ali Bey himself. Farther proved by the Practice of Professor Lee. Rejected by Professor Kieffer in the present Edition of the Turkish Bible. On the Use of the Word "Effendi" as a Divine Title.

HAVING in the preceding Chapter examined Professor Lee's criticisms on the manner in which I translated the various epithets given to the Divine Being in the Turkish New Testament, and shewn, that the meanings which he would affix to them, so far from rendering their use in versions of the Christian Scriptures less objectionable, pointedly go to strengthen my argument against their adoption, let us now proceed to review the principles on which their defence is undertaken, and consider the influence which these principles, if ap-

proved, would have on Biblical translations in general.

The first ground on which the Professor endeavours to rest the defence of such epithets, and such a periphrastical mode of translation, is, *the usage of Scripture.* "*In the Hebrew Scriptures,*" says he, "God is occasionally styled עליון *El-yon,* The *Most High,* and אל עליון *El El-yon,* The *Most High God,* and אלהי מרום *Elohe Marom,* The *High God,*" p. 20. "The phrase, then, الله تعالى *Allah taála,* is *the Scriptural phrase,* which occurs times innumerable, in our own Bibles," p. 21. It is not introduced "in a way unknown to *the phraseology of Scripture,*" p. 22. "The import of the phrase is, therefore, *Mighty God,*—a phrase with which *every reader of the Bible* is well acquainted," p. 24. "*The Hebrew Bible, we know, abounds with similar phraseology:* if, then, the idiomatical expressions of the original Scriptures, can be rendered in the Old Testament, by others which are equivalent to them, I am at a loss to conceive by what principle of criticism it is, that an European is to step in and say, with respect to the New, This is an *unholy mass,* a *desecrated meretricious jargon,* because * some of *the phraseology peculiar*

* The reader must observe, that the peculiar application of the word "because," in the above passage, is Professor Lee's, not mine. I never gave any such character to Ali Bey's version on the ground here stated.

to the Old Testament has been adopted," p. 25. "The *Exalted Creator*, being all that is meant by باری تعالی *Bari taála*. We have here, consequently, *nothing unscriptural* or unintelligible," p. 26. And, not to multiply quotations, "I believe we shall not be justified in condemning a version of the Scriptures, in every respect faithful to the original," (Query?) "and *conceived in phraseology common enough in the Hebrew Bible*, because it is found to be a little at variance with the diction employed in our own," p. 35.

That such phrases as the *Most High*, the *Most High God*, the *High God*, &c. do occur in the Old Testament, nobody ever doubted; and the Professor might have added אלהים עליון *Elohim El-yon*, the *Most High God;* יהוה עליון *Jehovah El-yon*, *Jehovah Most High;* רם *Ram*, The *High One;* עליא *Ilaia*, or עלאא *Ila-a*, The *Highest*, and עליונין *El-yonin*, the same, as the plural of עליון *El-yon*. But what has all this to do with the argument? The question in debate does not refer to the use of Scripture phraseology, but to the introduction of this phraseology into a version, in passages where no corresponding terms occur in the original. This Ali Bey has done in instances almost innumerable; and, strange to tell, his practice is vindicated by Professor Lee! But who does not perceive, that his argument by proving too much, proves nothing at all? According to the

principle here laid down, we are at perfect liberty, not merely to introduce into versions of the New Testament words and phrases peculiar to the Old; but, by parity of reasoning, such of those used in the New may be exhibited in a translation of the Old Testament, as do not express some idea peculiar to the Christian dispensation. Nor need we stop here: any periphrasis used for the name of God, or for any other name, in any one passage of Scripture, may, in this manner, be adopted, as the translator sees fit, in all, or any one of the other passages in which these names occur. Thus, by way of specimen, Gen. i. 1. "In the beginning *the Lord God Omnipotent* created the heavens and the earth;" ver. 3. "And *the Creator* said, Let there be light, and there was light;" chap. xli. 16. "*The God of Peace* shall give Pharaoh an answer of peace;" Exod. ii. 24. "And the *Father of mercies* heard their groaning, and the *God of truth* remembered his covenant," &c. Heb. i. 1. "*The Possessor of Heaven and Earth,* who at sundry times, and in divers manners," &c. 2 Tim. i. 7. "For *The Rock* hath not given us the spirit of fear, but of power," &c. Thus, also, Matt. viii. 10. "I have not found so great faith, no not in *Jeshurun.*" xxiii. 37. "O *Ariel, Ariel,* thou that killest the prophets," &c. Are not these "Scriptural phrases?" Have they not their "parallels in other passages of Scripture?" And

might they not be supposed, according to the taste of some, to improve the style of the passages in which they occur? But the Professor's argument carries its own refutation along with it, and should have been permitted to pass altogether unnoticed, had it not been incessantly brought forward; and that too, as it would seem, with a confident expectation, that it must necessarily secure the approbation of his readers.

The next position that is taken in defence of the expression الله تعالى *Allah taála*, is *the practice of Mohammedans*. It is laid down as a maxim, not to be controverted, that "the best Mohammedan writers alone can be relied on in questions of this kind; and by their decisions must we be governed in this." "Now I will venture to affirm," adds Professor Lee, (and it may almost be deemed excusable in the public to regard his affirmations on "questions of this kind" as semi-oracular), "that in all the Mohammedan books of any value, whether written in the Arabic, Persic, Turkish, Hindostanee, or Malay languages, the word الله *Allah* is ninety-nine times, at least, in every hundred, followed by the word تعالى *taála*," p. 21. Of the frequency with which this combination occurs in the compositions of Mohammedans, I am not altogether ignorant; but that the nonadecimal mode of computation here insisted on,

will prove more successful in this instance than it does elsewhere in the Remarks, is not quite so indubitable. The Koran, I believe, will be allowed, at least by Mohammedans, to be "a book of some value;" yet, from beginning to end of the original, I fear it would rather puzzle the Arabic Professor to find *ten* or even *five* passages in which the combination الله تعالى *Allah taála* occurs, although it be a fact, that الله *Allah* alone, unaccompanied by any adjunct whatever, is scattered, like the stars in the firmament, with the greatest profusion over almost every page of the volume. It is true, we are taught, Surah vii. 172. that "God hath most excellent names," and that he ought to be invoked by the same; and the Mohammedans estimate their sum total at *ninety-nine*; but the style of the Koran is, in this respect, nearly analogous to that of the Old and New Testament, the Divine Being commonly receiving the appellations الله *Allah, God,* and رب *Rabb, Lord;* while the other names are used declaratively of his attributes, much in the same way as in our Scriptures, where God is described as *merciful* and *gracious, long-suffering*, &c.

But my opponent may say, that he did not mean such ancient Mohammedan books. Perhaps he did not; yet, I believe, most readers will agree with me in the opinion, that the style of a

book written much nearer the time of the composition of our own Scriptures than any other, and a book too, forming the source of religious belief among the followers of the false prophet, ought to be preferred as a standard of appeal on a subject of this nature, before works written at a more recent period, and destitute of that authority with which it is invariably invested. The style of the Koran is superstitiously regarded by Mohammedans as inimitable; consequently, if our manner of expressing the names of God be in accordance with the sobriety and uniformity which are found to predominate, on this head, in the pages of that book, it is absurd to pretend to adjudge the question by a lower scale. Yet, in what Surah, or what verse, do we meet with جناب عزّت *Ginabi Izzet*, جناب باری *Ginabi Bari*, جناب حق *Ginabi Hakk*, حضرت الله *Hæzreti Allah*, &c. &c. &c.? These are all the progeny of a vitiated taste, sprung up like gaudy weeds, subsequent to the occupation of the fair fields of Arabic literature by the sons of Gog and Magog. But let us hear Michaelis: "The dominion of the Turks," says that learned writer, "which has been of longest duration, and is maintained even to the present day, has been most prejudicial to good taste; and it would be unjust to expect, that those Arabians, who live out of Arabia, among such an

ignorant people as the present race of Turks, should still be in possession of the same taste which their ancestors had upwards of twelve hundred years ago. Ignorance, barbarism, the form of government, and superstition, have all united to prove the bane of correct taste; for I must observe, that the religion of the Turks is more superstitious than that of other Mohammedan sects, and is particularly defective in this, that they take those parts of the Koran literally, which ought to be explained figuratively.

" I must also remind the reader, that the Turkish language is no dialect of the Arabic, but a complete foreign language; consequently, no conclusions can be drawn from it, either with respect to Arabic or Hebrew taste: Farther, that the *Bible, which agrees so closely with ancient Arabic taste,* is sublime, indeed, in its poetry, but is in prose completely the reverse of what is called Oriental bombast. Its historical style is rather too simple, than too ornamented; and the titles given to kings are as short and unpompous as possible; although, I must say, that we should do the Asiatics injustice, to conclude from their titles to the taste displayed in other parts of style. Even among ourselves, the style of the chancery of the Court is not exactly the best specimen of taste; and I should conceive, that the European titles, *High Potent, Most Illustrious,*

Most Invincible, and sometimes *Most Gracious*, have sometimes as much of the hyperbolic and figurative as the Asiatic *."

But to return to our more immediate subject: In the Appeal, p. 21, it was observed in the note, "that in the translation of our sacred books, the partizans of Ali Bey might learn a lesson from Mohammedans themselves; for in the Persic interlineary version, the word الله *Allah* is uniformly rendered by خدا *Chuda*, God." Of this, however, Professor Lee takes no notice, and it is possible, that, with him, the book is not of any value; but why has he not produced some specimens from the Malay, the Macassar, the Javanese, and the Chinese versions of the Koran? Not that I would admit the propriety of adopting any such periphrastic phraseology in translating the Holy Scriptures for the use of Mohammedans, should it even be found to prevail in these books; but it would be interesting to know, on what principles the translators have proceeded in this respect, although, I confess, I am rather disposed to doubt whether they have followed those avowed by the author of the Remarks.

Granting, however, what I have no wish to dispute, that such usage, and such a variety of epithets as that exhibited on the pages of Ali Bey's

* Preface to Erpenii Arabische Grammatik, p. 1.

New Testament, do really obtain in Mohammedan books of modern composition; was not this very objection anticipated in the Appeal? "We may be told," it is there said, "that these epithets are in common use among Mohammedans; but this is nothing to the point, unless we admit the principle, that a translator is at liberty to select any phrases from books of divinity that may happen to suit his taste, and substitute them for the name of God. In which case, may we not expect to see an English version, in which, instead of the frequency of the name of God, we shall be entertained with all the variety of the high-sounding *First Cause*, *Supreme Being*, *Bountiful Parent*, *Omnipotent Deity*, &c. &c. Till such a consummation be effected, those who approve of the principle, will find ample gratification in Harwood *; while it will suffice for any who have no such desire, to be informed, that in the three first verses of John's Gospel, this gentleman has rendered Θεὸς by *Supreme God*, *Divine Person*, *Supreme Being*, and *Deity* †!" Since we have our favourite modes of expression as well as the Mohammedans, what satisfactory reason can be assigned why they should be in-

* Liberal Translation of the New Testament, London, 1768, in two vols. 8vo.

† Appeal, p. 21.

dulged by having their peculiar phraseology introduced into a translation of the Scriptures, while we are denied what would be equally congenial to our taste, and the usages of our language? And where is the line of demarcation to be drawn? To what length may it be permitted to carry this principle of accommodation? Are the Turks the only people under heaven, at the shrine of whose theological vocabulary we are to sacrifice the sacred, venerable, and unbending phraseology of the oracles of God? Why not gratify the Hindoos, the Malays, the Chinese, the Buriats, the Calmucks, and all the other nations and tribes for whom versions of the Holy Scriptures are provided, or providing, by a similar adoption of the varied consecrated modes in which they are taught, by their different systems of superstition, to express their ideas concerning the Divine Being? I am supposing these modes of expression to contain nothing absolutely erroneous, and that their adoption would have no other effect, than introducing, in their estimation, the name of the Supreme, "in a manner *more reverential* than in our own" translation *, and thereby rendering the style more gratifying to the minds of the natives. Between the principles entertained on this subject by Professor Lee, and those of the Abbè Dubois,

* Remarks, p. 22.

there is so close and striking a connection that I cannot withhold from the reader the following passage from one of that author's pitiable and inconsistent letters: "In fact," says he, "a translation of the Holy Scriptures, in order to awaken the curiosity, and fix the attention of the learned Hindoos, at least, as a literary production, ought to be *on a level with the Indian performances of the same kind among them*, and be composed in fine poetry, a flowery style, and a high stream of eloquence, *this being universally the mode in which all Indian performances of any worth are written* *."

Is it too much to suppose, that, upon this plan, by the time the Bible has circumambulated the globe, and picked up a "Court of Victory" here, and "the Great Disposer of Events" there; a "Great Spirit" in one place, and "the Maker of the Soul" in another; "Author of Happiness" in this region, and "Father of Battle" in that, it will furnish the curious with one of the most Proteus-like forms that ever adorned the shelves of a museum? But would it not, at the same time, wring tears of woe and lamentation from every genuine Christian, to behold, attired like a harlequin, that blessed volume, which has been handed down from age to age for so many centuries, in full possession of its grand character-

* Letters on the State of Christianity in India, p. 41.

istic features, notwithstanding the minor diversities of dialectical texture in which it has been habited? That there is reason to apprehend some such result, must be obvious, not only from the unequivocal manner in which Professor Lee has avowed the legitimacy of the principle, but also from his publishing, without reprobation, the following statement in the Appendix, No. II. "The Translator *ought to conform to the received usages of the people for whom the work is designed;* and, indeed, if a French translator, in rendering the name of God, were to employ the words, *The Eternal, The Almighty, The Most High, could* any real fault be found with him? *Certainly not:* neither is it by any means a Mohammedan teint that is given to the work by these forms, but rather a natural, local, and, consequently, a true colour, which is something very different *."

* The whole paragraph in the original is as follows: "Quant à l'objection tirée de ce que les noms de *Dieu*, de *Jésus Christ*, &c. sont ornés de differentes épithètes ou rendus par plusieurs circonlocutions: nous nous bornerons à faire remarquer que le traducteur a dû se conformer aux usages reçus chez les peuples auxquels l'ouvrage était destiné: et en effet si un traducteur Français s'était servi, pour rendre le nom de *Dieu*, des mots, *l'Eternel, le Tout-puissant, le Très Haut;* serait-on admis à lui en faire un reproche fondé? Non sans doute: aussi n'est ce point du tout une teinte Mahometane que ces formules donnent à l'ouvrage, mais bien une couleur naturelle, locale, et parconséquent vraie, ce qui est très different." P. (16.)

How different the ideas which all judicious translators of the Bible have entertained! And what a mercy that our approved European versions are not committed into the hands of such theorists to be rectified and modernized! No small stir has been made in England by the late abortive attempt of Mr. John Bellamy, to furnish us with a new English Bible; but whatever may be the philological delinquencies of that gentleman, and, if any credit can be given to the Reviews, they are by no means trivial, I will venture to assert, that no such canon as that laid down in the above paragraph, is to be found within the limits of his critical code. It is a rule that would be scouted in translations of the Greek and Roman classics; shall it then be tolerated in executing versions of the Holy Scriptures?

The Bible, like the ancient Romans, is destined, as far as religious phraseology is concerned, to give language to the globe. It establishes its own peculiar dialect, widely as its conquests are extended. Scorning to descend to the corrupt and desecrated jargon employed to convey to the human mind impressions of the different systems of error, which it is one of its principal objects to eradicate, while it imparts new ideas on the most momentous of all concerns, it casts the languages in a new mould, and introduces, what Professor Lee not unaptly styles, "a new vocabulary of

religious phraseology." Like the celestial light which it communicates,

"It gives to all, but borrows none."

These remarks, however, be it observed, are designed to extend merely to such forms or modes of expression as are extraneous to the essential and grammatical characters of language. They embrace those only which have been brought into use in subserviency to local and national prejudices, and have nothing corresponding to them in the texts of Scripture, as they successively present themselves for translation. It is an egregious blunder to imagine, that such combinations constitute what is properly called the *genius* of a language. To its religious idiom they may indeed belong, but not to its natural; and, in the same manner as it admitted these to grow upon its branches, is it compatible with its nature and dignity to assume such novel forms as are not contrary to its fundamental principles.

It is farther argued in defence of this practice of prefixing certain terms of respect and reverence to proper names, and using circumlocutory titles, instead of the words *God* and *Lord*, *Jesus* and *Christ*, that it is not confined to Mohammedans, but *is also general among the Christians in Turkey.* That the Christians resident in that country use them in common conversation, and in such or-

dinary compositions as they publish in the Turkish language, I freely admit; but that it is their established, or "general practice," to employ them in translations of the *sacred Scriptures*, is not quite so obvious as Professor Lee seems to imagine. With the occurrence of some of these titles in the Turkish Psalter, published in Greek characters, I was not previously unacquainted; but I am yet to be informed, that they are introduced into the Turkish New Testament, printed in *Armenian* characters, and published by the Russian Bible Society in 1819, the very year in which the Paris Testament appeared. We are told, *Remarks*, p. 21. "that the best Mohammedan writers *alone* can be relied on in questions of this kind; and, by *their* decisions, we must be governed in this:" but the Professor appears to have found a still higher standard of appeal, after the Turkish Psalter had been pointed out to him, by his friend Mr. Renouard, for he affirms, p. 30, "If it can be shewn, that they (the Christians in Turkey) have adopted the same renderings with Ali Bey, *that circumstance* may, perhaps, be considered as decisive." It was well he inserted the doubtful particle, "perhaps," in this place; for assuredly, whatever may be his individual opinion on the subject, such of our readers as are at all acquainted with the state of Christian knowledge among the Greeks of the present day, will be disposed to consider the

practice of "Turkish Christians," as entitled to very little weight in deciding this, or any other question connected with Biblical science.

Professor Lee is also of opinion, that, because the objectionable modes of expression "are not peculiar to Mohammedans, the version under consideration, cannot, on account of their adoption, be termed Mohammedan, as Dr. Henderson has asserted," p. 31. Whatever I may have asserted on the subject of Ali Bey's version, of this I am certain, that no such assertion as that here imputed to me is to be found in the Appeal: but, on the supposition I had made it, I must say, it seems rather a curious piece of logic by which we are conducted to the conclusion, that because *Mohammedan* phraseology may chance to be adopted by a people living in a *Mohammedan* country, and cruelly obliged, in many things, to conform to *Mohammedan* customs, it therefore ceases to be *Mohammedan*.

There is only one argument more to which it is necessary to advert, viz. *that the offensive words or phrases do not lower or injure the idea conveyed by the original.* "Here," (substituting *Court of Victory* for Θεὸς, *God*) "as before, no violence whatever is done to the sense of the original: the dignity of the person mentioned is by no means lowered *."

* Remarks, p. 24.

The reader will, no doubt, be surprised to find such a rule seriously urged in defence of Ali Bey; for, upon the same principle, we might justify ten thousand deviations from the common phraseology of Scripture; adopt, without the least hesitation, "*The Deity, Supreme Parent of the Universe, Eternal Majesty, Divine Being,*" &c. of Harwood; and even comply with the proposal of the Abbè Dubois, to render the simple word *wine*, by "the juice of the fine fruit called grape *!" It may in general be admitted, that the use of the periphrastic epithets in question, does not materially affect the sense of the passages in which they occur, in so far as the individual word for which they stand is concerned; yet their exhibition, if any meaning be attached to them in the mind of the reader, may not unfrequently lead away his thoughts from the specific idea designed to be most prominently presented in these passages. Take for instance, Rev. xii. 10. "The kingdom of the COURT OF OUR CREATOR," which is the literal rendering of the words here used by Ali Bey, according to Professor Lee's own definition. Will not a contemplative mind naturally dwell upon the phrase, "The *Court* of our Creator?" And yet, as it is altogether extraneous to the text of Sacred writ, is it not most evident, that, in

* Letters, p. 34.

proportion as it is permitted to absorb the attention, injury will be done to the original, considered in its practical application and use? But the fact is, all such modes of expression are chiefly exceptionable, on the ground, that they *add* to the sentiment conveyed by the original, and offend against the manner of the sacred writers; it being as contrary to just principles of translation, to swell or heighten the style of an author, as it is to lower it, or render it less striking. And with respect to Biblical translation, in particular, the reader will, I am persuaded, not be displeased to see the rule of the Apostle Paul, though communicated in the words of Harwood, in his translation of 1 Cor. ii. 13. "Which blessings we proclaim to the world, not with those *studied arts of eloquence and polished diction, which human wisdom hath invented,* but in THE MANNER WHICH THE HOLY SPIRIT DICTATES."

Having thus, I trust, satisfactorily shewn the futility and absurdity of the arguments adduced by Professor Lee, in vindication of the introduction of these honorary and periphrastic epithets into translations of the Bible, it may not be deemed irrelevant, to bring forward, in this place, the evidence of three witnesses, whose testimony, as to *matter of fact,* must be regarded as unexceptionable, and *finally decisive* on this subject.

The first witness I shall produce is *Ali Bey* him-

self. Is it maintained, that by the omission of حضرت *Hæzret*, *Illustrious*, or as the Professor gives it, *Presence*, *Shekinah*, *Lord*, and Monsieur Desgranges, *His Excellency*, "the Oriental idiom would not have been so well preserved*?" How then, we may ask, does it happen, that, liberal as our Turkish translator is in the use of it, there are times when he can equally well omit it, without, it is presumed, being guilty of any infraction of the rules of Oriental taste? For example, although he generally prefixes this word to Χριστὸς, and exhibits the form حضرت مسیح *Hæzreti Mesiih*, "The *Illustrious* Messiah," "*Lord* Messiah," "*His Excellency* Messiah," or how you choose to give it, yet whole chapters occur in certain parts of the version in which it is scarcely ever used. Thus, in the three last chapters of Paul's Second Epistle to the Corinthians, the name *Christ* occurs by itself, in the original, not fewer than TEN times; yet, with the exception of *one* solitary instance, it is unaccompanied in the version by this decorating adjunct. We are, nevertheless, told by M. Andréa de Nerciat, late Interpreter at Constantinople, and formerly in Syria and Persia, that "with respect to the honorific epithets which accompany the name of our Lord, nothing but ignorance of the religious spirit of the Orientals in

* Remarks, p. 29.

general, can render it possible for us not to feel the enormous want of decency, of which we should be guilty, in pronouncing this sacred name in a cold, dry manner; and as our preachers never express it *without taking off their cap*, in like manner the Orientals cannot *write* or articulate it, without prefixing the word حضرت *(Hœzret)*, or accompanying it with the epithets رحمن مبارك متقدّس تعالي *(Merciful, Blessed, Sacred, Most High,)* and *a thousand others* derived from the infinitude of the perfections which emanate from his Divine essence *." It is also affirmed by M. Caussin de Perceval, that "it would even be a species of irreverence to enunciate simply the name of *Jesus*, without adding to it حضرت *(Hœzret)*, or saying عيسي المسيح *(Jesus Christ)* †." The same thing is repeated by M. Bianchi and M. Desgranges ‡; yet Professor Lee tells us Ali Bey is "an Oriental translator of acknowledged talent and experience in

* Appendix, No. V. p. (23). According to this Gentleman, the prefixing of the word *Hœzret* to the name of Jesus by the Orientals, is exactly similar to the removal of the cap by a certain class of preachers when they pronounce this name. The authority for both, Professor Lee will allow, is equally good.

† Il y aurait même une sorte d'irréverance à énoncer simplement le nom de *Jésus*, sans y joindre حضرت, ou sans dire, عيسي المسيح. *Appendix, No. VI. p.* (25.)

‡ Appendix, Nos. VII. and VIII.

his language*," although, to judge from his practice, these names may at least be *written* without any such prefix, whatever may be done with the *calotte* in pronouncing them. The same remark will apply to the use of the adjunct تعالي *taála*, "*Supreme*," or "*Most High*," about which the Professor has written so much, and which after all, he has himself no hesitation in allowing might have been left out, without injuring the sense, though he has his doubts whether the translation would have been improved by the omission†. I shall beg, however, to call to his recollection, a passage in the Appeal, which he seems to have forgotten, in his surprise at my stupidity, in citing one of the Epistles to the Thessalonians, to prove that Crispus was a Mohammedan! It is as follows: "I shall only further add on the subject of these epithets, that a curious specimen of the arbitrary and unequal manner of the translation is exhibited in the fourth chapter of the first Epistle of John. In the first eight verses the word Θεὸς occurs *thirteen* times; and, except in the last instance, is uniformly rendered as it ought to be, by الله *Allah;* but, having come to the declaration, ὁ Θεὸς ἀγάπη ἐστὶν, *God is love,* the simplicity formerly observed is abandoned, and الله تعالي *Allah taála* is adopted,

* Remarks, p. 29. † Ibid. p. 22.

and employed *ten* times in the course of the following eight verses*." In like manner, the phrases *Ginabi Bari, Ginabi Hakk, Ginabi Izzet, Hakk Taála,* are sometimes omitted for whole chapters, and even epistles; why then introduce them into other chapters and other parts of the New Testament?

We may, therefore, conclude from Ali Bey's own practice, that the use of such epithets and forms is altogether arbitrary, depending entirely on the whims of the translator, and not necessarily required by the genius of the language. This being the case, if they can be omitted twelve successive times without offending the eye or the ear of the Orientals, they may in twelve hundred instances; and, if so, it will be granted, that they may be dispensed with entirely in versions of the Holy Scriptures, to the simplicity of which, most of them are altogether foreign and repugnant.

The next witness we shall subpœne to give evidence in the case before us, is *the Professor of Arabic in the University of Cambridge.* After spending a number of pages in defence of the objectionable phrases, Professor Lee completely yields the point, by saying, p. 25, "In the present case, indeed," (where Ali Bey uses جناب عزّت *Ginabi Izzet,* COURT OF VICTORY,) "the word الله *Allah,*

* Appeal, p. 26.

or تنكري *Tengri, would have expressed all that is intended* by the word Θεός; but the variety of expressions employed by Ali Bey, in these instances, cannot be construed by any acknowledged principles of criticism, as sufficient to warrant the suppression of the edition in question; or to draw down those epithets, with which our Doctor has been pleased to disgrace it." Does not my opponent here grant the very point I contend for? And will not every one who trembles at the word of God, conceive, that if a translator has "expressed all that was *intended* by the words" of the original, he has done all that his duty requires? To do more, is to add to the word of the Lord; and by what acknowledged principles of criticism this is to be tolerated, I am yet to be informed.

But not to insist further on this admission: if "the word الله *Allah* be ninety-nine times, at least, in every hundred, followed by the word تعالي *taála* in all Mohammedan books of any value, whether written in the Arabic, Persic, Turkish, Hindostanee, or Malay languages," and this be produced as a fact to prove the necessity of adopting such a combination in those translations of the Holy Scriptures which are to be circulated among Mohammedans, how comes it that Professor Lee could allow versions in the *Malay* and *Hindostanee*, two of the very languages here specified, to pass

through his hands without rectifying them according to the decisions of those by whom " we must be governed in this?" In the former of these versions *'Allah* is uniformly employed throughout to express the word Θεὸς, and never once receives the adjunct *ta^alaj* (تعالي *taála*, " Most High") except where the corresponding word ὕψιστος *Highest, Most High* occurs in the original, and then it is properly added. Nor does it occur in the *Hindostanee* except in similar cases, and in Rom. ix. 5. where it is given as a translation of ὁ ἐπὶ πάντων Θεὸς *God over all.* It is the same with the other epithets, and even with حضرت *Hæzret,* which we were prepared to expect must certainly be found in the *Hindostanee,* this language, as exhibited in the version before us, consisting of a vast proportion of Arabic and Persic words; but I find it nowhere excepting on the title page, which, of course, is no part of the sacred Text. We may be told, that the Professor did not prepare these versions, but only edited them. Be it so: but did he make no remonstrance on the subject? Did he not produce his strong reasons to shew that except the bald and plain manner in which the name of God had been expressed, were corrected by the addition of the almost universally accompanying adjunct *taála,* the versions would be rejected with contempt by the Mohammedans of Hindostan, and the Indian Chersonese? Did

he not at least endeavour to convince his constituents, that it was the height of arrogance in Henry Martyn "quietly to sit down" at Calcutta and Dinapore, and the Malay translators at Batavia, and "determine according to *their* principles of *sacred taste*, what every Mohammedan" in those regions "ought or ought not to consider as a term of respect," although they must have known that their determination was diametrically opposite to the taste and practice of their unbelieving neighbours? It is not impossible, however, that at the period when the Professor brought those versions through the press, his critical principles had not reached that degree of maturity which they now appear to have attained; and it remains to be seen whether he will omit the phrases in question in the editions of the Persian New Testament and Psalms, translated by Henry Martyn, and the Book of Genesis, done by a Mohammedan, which, according to the Reports of the Bible Society, he is at present editing. If he be serious in maintaining that the principles laid down in his remarks are not merely to be held in theory, but that they ought to be reduced to practice, may we not expect to be furnished ere long with a correct specimen of the genuine *Persian* style of Biblical translation?

But we come to the last and most important

witness, *Professor Kieffer* *, the Editor of Ali Bey's Turkish version. If it can be fairly made out to the public that this gentleman is at present acting in perfect opposition to our fine-spun theory of accommodation to Mohammedan or Oriental taste, and that he is actually throwing out the flowery *Court of Victory, Exalted Creator, Court of Truth,*

* Here I beg leave most pointedly to deny the charge brought against me by the Eclectic Reviewer (Art. vi. June, 1824) that I had either Professor Kieffer, or Professor Lee in contemplation when I spoke of " versions having been undertaken or carried through the press by men equally disqualified by their previous habits or their present acquirements for putting so much as their little finger to such a work." Of the Parisian Professor I should be sorry ever to suffer a word to escape my lips or my pen that could possibly be construed into want of respect for his talents, or a withholdment of my just esteem on account of the amability of his private character, and his distinguished and indefatigable exertions in promoting the spread of Christian truth. From all I know of him I believe I may confidently assert, that, had he been left to bring out the obnoxious edition with that circumspection which his own good sense would have prescribed as necessary in conducting a work of such importance; had he not been driven on with " rather undue haste;" and had not *express restrictions* been laid upon him to depart in no instance from the text of the manuscript, the public would never have been troubled either with my Appeal, the developement of Professor Lee's principles of translation, or the present continuation of the controversy. That the Committee of the British and Foreign Bible Society laid any such restrictions upon him, is more than I believe; but, that his hands were thus tied down, to the no small detriment of the work, is what positive information warrants me to affirm.

&c. and is contenting himself with the sober expressions الله *Allah* and رب *Rabb*, may we not consider the point as conceded in fact, whatever may be said or written to the contrary? Yet such, reader, is positively the case. I have lying before me not fewer than *nineteen* sheets of Ali Bey's Turkish version of the Old Testament, which he is now bringing through the press, and on comparing the text which it exhibits with that printed in Berlin, I find in no one instance the objectionable periphrases substituted for the Divine names, but simply the corresponding Arabic words *Allah* and *Rabb* throughout. But, in order to enable the learned to judge for themselves, I shall here insert the first ten verses of the first chapter of Genesis, containing the text of both editions, with the accompanying translations in parallel columns:

BERLIN EDITION.	PARIS EDITION.
١ ابتداده باري تعالي كوكلري	١ ابتداده الله كوكلري ويري
ويري يراتمشدر ٢ ويرتهي وخالي	يرتمشدر ٢ ويرتهي وخالي
ايدي لجه‌نڭ دخي اوستي	ايدي لجه‌نڭ دخي اوزرنده
يانده قراڭلق ايدي صولرڭ	قراڭلق ايدي وصولرڭ اوزرنده
اوستي يانده تڭرينڭ روحي	اللهڭ روحي دپرنور ايدي
دپرنور ايدي ٣ بوكز الله تعالي	٣ والله آيدنلق اولسون ديدي
آيدنلق اولسون ديديده آيدنلق	وآيدنلق اولدي ٤ هم الله
اولدي ٥ هم جناب باري	آيدنلغڭ كوزل اولدغني

كوردي والله آيدنلغي قراڭلقلردن
آيردي ٥ والله آيدنلغي كون
وقراڭلغي كيجه تسميه ايلدي
واخشام وصباح اولنجه اوّلكي كون
اولدي ٦ ودخي الله ديدي كه
صولرڭ اورتاسنده بررقيع اولسونكه
صولري صولردن آيره ٧ پس
الله رقيعي ياپدي ورقيعڭ
آلتنده اولان صولري رقيعڭ
اوستنده اولان صولردن آيردي
وبويله اولدي ٨ والله رقيعي
كوك ديو آد قودي و آخشام
وصباح اولنجه ايكنجي كون
اولدي ٩ آندن الله ديديكه
كوك التنده اولان صولر بر يره
دوشرلسونلر وقرا كورنسون پس
بويله اولدي ١٠ والله قره يه ير
آديني قودي واول صولرڭ
اجتماعني دكيز تسميه ايلدي
والله كوردیكه ايو اولدي *

آيدنغڭ كوزل اولدوغني كوردي
ده جناب باري آيدنلغي
قراڭلقلردن آيردي ٥ وجناب
باري آيدنلغي كون وقراڭلغي
كيجه تسميه ايلدي وآخشام
وصباح اولنجه اوّلكي كون
اولدي ٦ ودخي جناب باري
ديديكه صولرڭ اورتاسنده بررقيع
اولسونكه صولري صولردن آيره
٧ پس تڭري تعالي بررقيعي
ياپدي ورقيعڭ آلتنده اولان
صولري رقيعڭ اوستنده اولان
صولردن آيردي ده بويله اولدي
٨ وحق تعالي رقيعه كوك ديو
آد قودي ده آخشام وصباح
اولنجه ايكنجي كون اولدي
٩ آندن باري تعالي ديديكه
كوڭ التنده اولان صولر بر يره
دوشرلسونلر ده قرا كورنسون
پس بويله اولدي ١٠ وتڭري
تعالي قرانڭ آدني ير قودي
واول صولرڭ اجتماعنه دكيز
تسميه ايلدي ده باري تعالى
كوردي كه ايو اولدي *

BERLIN EDITION.

In the beginning the *Exalted Creator* created the heavens and the earth. And the earth was empty and vacuous: on the surface also of the abyss was darkness, and the Spirit of *God (Tengri)* moved tremulously on the surface of the waters. Then *God Most High (Allah Taála)* said: let light be, and light was. The *Court of the Creator* also saw that the light was beautiful, and the *Court of the Creator* separated the light from the darknesses. And the *Court of the Creator* named the light, day, and the darkness, night; and evening and morning having been, were the first day. And the *Court of the Creator* also said: let there be an expanse in the midst of the waters, that it may separate the waters from the waters. The *Supreme God (Tengri Taála)* then formed an expanse, and separated the waters that were under the expanse,

PARIS EDITION.

In the beginning *God* created the heavens and the earth. And the earth was empty and vacuous; over the abyss also was darkness; and the Spirit of *God* moved tremulously over the waters. And *God* said: let light be, and light was. *God* also saw that the light was beautiful, and *God* separated the light from the darknesses. And *God* named the light day, and the darkness night; and evening and morning having been, were the first day. And *God* also said: let there be an expanse in the midst of the waters, that it may separate the waters from the waters. *God* then formed an expanse, and separated the waters that were under the expanse, from the waters which were above the expanse; and it was so. And *God* gave to the expanse the name of Heaven; and evening and morning having been, were the second day. Then *God*

from the waters that were above the expanse; and it was so. And the *Supreme Verity* gave to the expanse the name of Heaven; and evening and morning having been, were the second day. Then the *Exalted Creator* said: let the waters that are under heaven be collected to one place, and let the continent appear; and it was so. And the *Supreme God (Tengri Taála)* called the name of the continent Earth, and the assemblage of waters he named Sea; and the *Exalted Creator* saw that it was good.

said: let the waters that are under heaven be collected to one place, and let the continent appear; and it was so. And *God* called the name of the continent Earth, and the assemblage of waters he named Sea; and *God* saw that it was good.

And is it possible, the reader will ask, that Professor Kieffer should not only have ventured thus to act in direct opposition to the declared opinion of Professor Lee, and Dr. Pinkerton, and General Macauley, but that he should still persist in so acting notwithstanding the overpowering authority of Baron Silvestre de Sacy, and Professor Jaubert, and Garcin de Tassy, and Langlès, and Andréa de Nerciat, and Professor Caussin de Perceval, jun. and M. Bianchi, and M. Desgranges,

and M. Petropolis, and M. Ermian, &c. &c. &c. ? Can he have been so infatuated as to depart from the general practice of the " churches of Turkey," with the Metropolitan of Angouri at their head ? Has he really had the arrogance to correct " an Oriental translator of acknowledged talent, and experience in his language ?" Has he committed himself by such an omission of words as " implies a high degree of disrespect in the estimation of every *Turk*, whether Mohammedan or Christian * ?" And has all this been done, have all these authorities been slighted, and all these considerations set aside, merely to bring the style of the Turkish version into accordance with " the *sacred taste* of an European, not very profoundly skilled in these matters ?"

It would be superfluous to say more on the subject. Not only is the adoption of the objectionable epithets perfectly at variance with the practice of the most approved translators of ancient and modern times, but it is only partially and most inconsistently and arbitrarily used by Ali Bey himself; it is attempted to be vindicated in theory, but is rejected in practice by Professor Lee ; and Professor Kieffer has marked it with the broad seal of his reprobation. Will its defence be again undertaken ?

* Remarks p. 150.

In concluding this chapter I may be permitted to add, on the application of the word افندي *Effendi* to the Deity, which Professor Lee, sheltering himself under the authority of the Metropolitan of Angouri, maintains to be proper, that, however his nervous system may remain unaffected by "the frightful contortions of the well-educated Persian," and his mind uninfluenced by "the fears expressed by a Persian of lower attainments*," the French Editor does not appear to possess any such unenviable degree of insensibility: for in Gen. xv. 2, where, in the Berlin edition of Ali Bey, the patriarch Abraham addresses Jehovah by اي افنديم الله "O *my Effendi* God," that now printing in Paris exhibits the word ربّ *Rabb* اي ربّ الله "O *Lord* God."

* Remarks, p. 48.

CHAPTER V.

Application of the Words الله *Allah and* رب *Rabb to Christ. Groundless Assertion of Professor Lee relative to* الرب *El-Rabb. His Hypothesis respecting* رب *Rabb as exclusively applicable to God, equally without Foundation. Its Use with Respect to merely human Masters, proved from Classic Arabic Writers. Concession of Professor Lee. How the Argument affects the Subject of our Lord's Divinity. Passages adduced in Illustration from Ali Bey.*

It was observed in the Appeal, p. 25, that "the names *God* and *Lord*, and *Jesus* and *Christ*, are frequently interchanged in Ali Bey's version "without any thing like a scrupulous adherence to the order of the original." I also remarked, that "it is easy to be perceived, how much influence this must have on the doctrine of the divinity of Christ;" and stated, in a note, that, "in the Acts of the Apostles alone, I had found not fewer than *twenty-five* passages in which الله *God*, الله تعالى *the Supreme God*, جناب باری *Divine Majesty*, or حق تعالى *Supreme Verity*, are substituted for رب *Lord;* yet in almost all these passages the designation refers, not to God, absolutely considered, as when thus

changed it exclusively does, but to our blessed Saviour, who, as Mediator, is made both *Lord* and *Christ,* and, on this account, is called Κύριος, κατ' ἐξοχήν, in the New Testament."

Of that part of the charge which respects the interchange of the names *Jesus* and *Christ,* no particular notice is taken in Professor Lee's Remarks; and we are left to infer, that it is perfectly allowable in a translator of the New Testament to render the word *Jesus* by *Christ* and *Christ* by *Jesus,* just as it may happen to strike his fancy. Nay, we are distinctly told, p. 36, "The *scrupulous adherence* to the order of the original, upon which he (the Author of the Appeal) lays so much stress, does not enter into our principle of interpretation; we only expect to see the sense and bearing of the original accurately expressed in the language of the translation." The reader will perceive that the words here printed in Italics are taken from the Appeal, where they are used, not in relation to any grammatical construction of words, but to the very interchange in question; the marking with Italics is the Professor's own, and was, no doubt, designed to give an emphasis of reprobation to the canon, that wherever the words *Jesus, Christ,* &c. stand in the original, words exactly corresponding should appear in the translation. Whether this canon of translation, or his "principle of interpretation," will more commend itself to the impartial

and judicious Scripture critic, and indeed to all who have any reverence for the word of God, I leave others to judge, and dismiss the subject for the present, in order to give due prominency to that part of the charge which affects the divinity of Christ.

To such as are at all acquainted with the grand points at issue between Christians and Mohammedans, it is almost superfluous to point out the paramount importance of putting into the hands of the latter, a faithful and correct translation of the Christian Scriptures. For, whatever "candour" and "liberality" Professor Lee may have found in those of them with whom he has had intercourse, qualities diametrically the reverse are universally complained of by such as come into daily contact with them, as most conspicuously displaying themselves whenever the peculiar doctrines of the Gospel are made the subjects of discourse. Against those passages of the New Testament in particular, which teach the Sonship and Divinity of the Lord Jesus, their cavillings and rancour are constantly directed; and, if any discrepancies are found to obtain in the renderings of these passages, they are sure to seize on them, and turn them into the greatest handle against the Gospel of Christ. In what an awkward predicament then must a Missionary be placed, when disputing with a follower of the Arabian prophet,

who is enabled by a false version of the Scriptures, to repel one of his strongest arguments, drawn from the genuine and unsophisticated sense of these Scriptures, in support of the Divine nature of our Saviour! The advocate of Christianity may attempt, as he pleases, to account for the diversity of reading; it will all amount to nothing in the view of his unbelieving antagonist, who will, on no consideration, permit a weapon to be wrested out of his hands, which, he finds, he can wield to so much advantage against those, whom, after the example of his leader, he brands with the name of Associants.

That the version of Ali Bey exhibits renderings of a description suited to aid the Mohammedan assailant in discussions of this nature, proofs were given in the Appeal, which have been deemed perfectly conclusive by all, as far as my knowledge goes, excepting the Author of the Remarks, who, after devoting nearly twenty pages of his book to the investigation of the subject, leaves the reader in a state of bewilderment, from which, to say the least, he was perfectly free when he commenced the perusal of them.

But, it will be asked, why this pertinacity in contending for that which, after all, makes nothing for the theory assumed in the Appeal? Why endeavour to demonstrate, that by making use of الله *Allah*, or some word or periphrase descriptive

of absolute Deity, Ali Bey has excluded from the passages in question all idea of the one Mediator, when no attempt has previously been made to shew, that the word رَبّ *Rabb*, "Lord," will be understood by the Mohammedans as signifying our Lord and Saviour? Professor Lee boldly asserts, that if I had made any such attempt, I should have failed: "the fact," says he, p. 37, being, "that the Mohammedans understand it as applicable to none but God. To have rendered the word Κύριος, therefore, by رَبّ would not have restricted the meaning in any one of the passages alluded to, to the person of our Lord; but would have left it just as it now is, where the word الله &c. have been used. Dr. Henderson's expedient, would, therefore, have been ineffectual." It will be perceived, that it is here laid down as indisputable, that الله *Allah*, "God," and رَبّ *Rabb*, "Lord," are perfectly convertible terms, both applying to none but God alone. Upon this assumption, and upon the Professor's misconception of the real bearing of the question, proceeds the whole tenor of his Remarks, pp. 34—44, 86, 87, 109—112; and, perplexed, as he evidently appears to have been, by what he did not comprehend, we cannot wonder at his repeatedly assuring his readers, that I have argued entirely upon the other side of the question from that which my position

was intended to establish. Nor, for the same reason, is it possible to be in the least degree angry at the sarcastic manner in which he speaks of my qualifications, p. 38, or the abuse with which he loads me in thus concluding the subject: "I ask, can any translator, on any principles, expect to escape the lash of such a Homeromastix as this? Where is the society of men, who can satisfy the requirements of such an appellant, who bidding defiance to every principle of criticism, feels, or thinks he feels, the ground firm under him, and then proceeds to arraign, condemn, and execute, for the pure love of truth?" P. 43.

Leaving the reader to ponder these queries, let us now revert to the point in dispute, and inquire, whether it really be a case so clearly made out as Professor Lee would have it be believed, that ربّ *Rabb*, "Lord," can be used of none but God? And here it may not be amiss to examine what he has to say relative to الربّ *Errabb*, or as he pronounces it *El Rabb*, in the two notes at the foot of the 37th page. In the latter of these notes, we have the following lexicographical definition of the word by the celebrated author of the Kamoos; "*El Rabb*, الربّ باللام لا يطلق لغير الله عز وجل with the article *El*, is applied to none but God, (to whom) be power and glory." The question then, as far as it regards *El Rabb*, may be con-

sidered as for ever set at rest, for here is Oriental authority of the very highest order; and to this authority I desire to bow with the most submissive reverence. But can it be deemed irrelevant to put the question to Professor Lee, why he made this quotation? Did he suppose that any person could possibly doubt, that ربّ *Rabb*, "Lord," with the article ال *El* prefixed, making it الربّ *El Rabb*, "*The* Lord," could be applied to none but God, just as اله or الاه *Ilah*, "*a* god," with the article prefixed, making it الله *Allah*, "God," never can be applied to any but the Supreme Being? The debate is not (and it is of essential importance that the reader should know it is not) about the application of الربّ *El Rabb*, "*The* Lord," κατ' ἐξοχήν, but about ربّ *Rabb*, without the article to give it this restrictive definiteness of signification. Yet, as if I had been so absurd as to maintain the contrary, we are told, p. 38, that "in the Arabic, Persic, and Turkish, الربّ, حق تعالي, جناب باري, الله &c. (i. e. El Rabb, *Hakk Taála, Ginabi Bari, Allah,*) apply to none but God." Again, p. 39, "He should have shewn that some such words as اغا, سيد, صاحب or the like had been used, when the context manifestly calls for الربّ, الله (El Rabb, *Allah*) or some equivalent term." I will not multiply quotations, but simply

refer to pages 41, 42, 111, 112, of the Remarks, for further proof, that my opponent argues, as if the question turned upon the definite form of the word, whereas it refers entirely to its indefinite form. Did he not perceive, that, throughout the whole of this argumentation, he was only beating the air? It is possible he did not; yet, the vacillating manner in which he treats the subject, makes it evident that he had nothing of a substantial form to grapple with, and this he appears at times, powerfully, though indistinctly, to have felt in his own mind.

But, what shall we say to the concluding sentence of the preceding note? "It should be observed, however," says Professor Lee, "that in *nine* places out of *every ten, at least*, the word Κύριος, when applied to our Lord, is rendered by الربّ (El Rabb) in Ali Bey's version;" p. 37. Assuredly, if this can be satisfactorily made out, no one will ever dare to assert in future, that this version of Ali Bey does not inculcate the doctrine of our Lord's divinity. For, if it can be made to appear, that in not fewer than *two hundred and seventy* passages of the New Testament, the word Κύριος is incontrovertibly applied to Christ, and that out of these *two hundred and seventy* passages, Ali Bey renders it in *two hundred and forty three*, AT LEAST, by the word الربّ El Rabb, which, we have the authority of the Kamoos for affirming,

is applied to none but God; it necessarily follows, that his version exhibits such an overwhelming mass of evidence in support of that doctrine as must cover its enemies with eternal confusion. And, as we are positively informed by the Professor, that this version is "*in every respect faithful to the original**," it as incontestably follows, that all other versions are chargeable with the blackest infidelity on this all-momentous and fundamental point; it being a fact, that in no other version in existence, as far as I know, does one half of these passages contain a word for Κύριος, which "can be applied to none but God." Is it not to be regretted that this important discovery was not made at an earlier period? How many heart-sickening controversies it would have prevented! And what trouble it would have saved such men as the Bishop of St. David's, and Drs. Magee, Wardlaw, Pye Smith, and many others, whose distinguished talents might have been employed with so much advantage in the defence of some other important part of the Christian system! Faithful to the *Original!* every lover of sacred truth will exclaim, Where then is the invaluable Greek manuscript preserved, from which Ali Bey made his version, and which applies to our Lord in *two hundred and forty three* passages,

* Remarks, p. 35.

—a word, the *faithful* rendering of which consists of one that "can be applied to none but God?"

Before indulging, however, in further speculation on this interesting topic, it may be proper to ascertain the accuracy of Professor Lee's computation; for, if he has committed any mistake in making the count, it will proportionally lessen the promised result. Now, what will the reader think, if it should turn out, that الربّ EL RABB does not occur exactly with so much frequency in Ali Bey's version as a translation of Κύριος when applied to our Lord? The least he can say is, that the Professor was too hasty in estimating the number. But what if, instead of *nine* times out of every *ten, at least*, the word in question should not occur *once* out of every *ten*? What, if it should not be found *once* in every *hundred*? It will in this case be thought, that he was highly reprehensible in hazarding so bold and inconsiderate an assertion, and supporting it with all the weight of his professional character. How then must the reader be filled with astonishment, when, as the result of a careful collation of the passages, he is informed, that, instead of occurring *two hundred and forty-three* times, which it must, according to Professor Lee's statement, the word الربّ EL RABB is, in Ali Bey's version, applied to our Lord only in *one solitary* instance! This instance occurs, Acts i. 21.

حضرت عيسي الربّ *Hæzreti Isa* EL RABB, i. e. as I should originally have given it, "The Illustrious Jesus THE LORD;" but, according to my opponent, "The Lord Jesus GOD." In what manner are we to account for this blunder?

But, it will be perceived, that it is not merely on the use of the emphatic form الربّ EL RABB that Professor Lee rests his argument; he assigns even to ربّ *Rabb*, without the article, the same restrictive signification. In proof of this, besides the passage already cited from page 37, we may refer to the following: "We have already seen, that by the word ربّ *Rabb*, the Mohammedans *do not understand our Lord Jesus Christ, but God, to the exclusion of every other Being:*" p. 86. And again; "It has already been shewn, that whether the translator had used ربّ *Rabb* or الله *Allah*, the Mohammedan reader *would have understood none but the Supreme God:*" p. 110. Now, assuming for a moment that this statement is correct, let us enquire what are the conclusions to which it will conduct us?

The first and most obvious conclusion at which we must arrive is this; that, as far as Mohammedans are concerned, the version of Ali Bey contains *two hundred and seventy* passages in which Jesus Christ receives a title which is applied to God, to the exclusion of every other being. But

no person acquainted with the Greek original will take it upon him to affirm, that it contains corresponding proofs of the divinity of our Saviour, at all amounting to any thing like this. The Paris edition of the Turkish New Testament, therefore, if put into the hands of Mohammedans, will, in numerous passages, teach a doctrine which is not taught in the corresponding passages of the original; and, if so, it must be perfectly unwarrantable in the Bible Society to distribute a single copy without note and comment, or, at least, without employing a living instructor to inform the Turks, that they are not to understand the name ربّ *Rabb*, as we are told it has hitherto been universally and properly understood amongst them, as exclusively applicable to *God;* but, that they are merely to consider it as denoting authority or superiority in the person receiving it; the context affording the only criterion by which to judge of the nature of the person, or whether that nature be human or divine.

The second consequence resulting from Professor Lee's premises, is the imperfect knowledge which Ali Bey possessed of the language into which he translated the Bible; for, if he knew, that by the word ربّ *Rabb*, the Mohammedans would understand none but God, how did he come to apply that word to Jesus Christ in passages which alone refer to his human nature, or which,

from the circumstances of the context, necessarily exclude all idea of divinity from the minds of those who gave him this title? Generally, throughout the Gospels, when our Saviour is addressed by Κύριε, where there is not the slightest reason to conclude, that those who made the address had any conception of his Divine nature, Ali Bey renders it by يا ربّ *Ya Rabb*, "*O Lord.*" Not to multiply instances, let us take the case of the woman of Samaria. On being told by Christ, who, she had every reason to believe, as an entire stranger, could not come by the knowledge of the fact in any ordinary way, that she had had five husbands, and that the person at present living with her was not her husband, she accosted him يا ربّ *Ya Rabb*, i. e. according to the construction which my opponent says a Mohammedan must put upon it, "O God! I perceive thou art a prophet!" But let us try how this exclusive sense of ربّ *Rabb* will apply in other passages of Ali Bey's version. Matt. xxviii. 6. "Come see the place where *God* lay." John xx. 2. "They have taken away *God* out of the sepulchre." 1 Cor. vi. 14. "And God both raised up *God*, and will also raise up us by his own power." xi. 26. "For as often as ye eat this bread and drink this cup, ye do shew the death of *God* till he come." Acts ix. 1. "And Saul, yet breathing out threatenings and

slaughter against the disciples of *God*." John vi. 23. "After that *God* had given thanks." xi. 2. "It was that Mary who anointed *God* with ointment," &c. But, of all the passages in which it is used, none will, on the principle in question, more effectually scandalize a follower of the false prophet, than Acts ii. 36. "Therefore, let all the house of Israel know assuredly, that the COURT OF THE CREATOR hath made that same Jesus whom ye crucified, both GOD and Christ." What! he will exclaim, do you imagine I can be so infatuated, as to hesitate for a moment, whether or not I should believe in a *made God?* The argument of Marracci, that the supreme name of *Lord*, which is only proper to Christ as God, was also communicated to his human nature on account of the hypostatic union by which the things properly belonging to the one nature are predicated of the other *, as it certainly will not satisfy a Moham-

* Refutationes in Suram V. Alcorani, p. 202. The passage as thus explained by Marracci, as well as the others above quoted, might seem to admit of vindication from the text, Acts xx. 28. "The church of *God* which he hath purchased with *his own blood*," but few are ignorant of the disputed nature of the reading Θεός; and the remark of the great Athanasius pertinently applies to them all: Οὐδαμοῦ δὲ αἷμα Θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαὶ, ἢ Θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα· Ἀρειανῶν τὰ τοιαῦτα τολμήματα. "The Scriptures have no where given the expression, blood of God, as separate from the flesh [i. e. the human nature], or, that God through the flesh suffered and rose

medan, so, I believe, it will not be deemed conclusive by any Christian who impartially weighs the import and bearing of the passage. The idea of *making* or constituting Christ what he really was and had been from eternity, is altogether a palpable absurdity; but that, as Mediator, he was constituted in his one complex person, *Lord*, i. e. Possessor and Ruler of all things, is a doctrine plainly and distinctly taught in Scripture. But it is not merely to our Lord that the word ربّ *Rabb* is applied by Ali Bey, and that as nearly synonymous with *Master;* e. g. John xiii. 13, 14. He also uses it of the angels; thus, Acts x. 4. Cornelius, addressing the angel, whom he saw coming in to him, and saying unto him, Cornelius, said, ربّ يا واري شه "Ne war ya *Rabb*," "What is it *Lord*?" where the word is used in the same sense with the Greek Κύριε, merely as indicatory of a superior, without necessarily including the idea of divinity.

Once more, if ربّ *Rabb* will not, and ought not to be understood of any but *God* absolutely considered, it follows that Ali Bey's version, to the extent of its circulation, must terminate the long agitated question relative to the propriety of

again: such expressions are the daring attempts of Arians." Contra Apollinarium. See Dr. Pye Smith's Script. Test. Vol. ii. pp. 493, 494.

giving to the virgin Mary the title of Θεοτόκος, *Dei genetrix, Deipara,* "Mother of *God.*" Thus we read, Gal. i. 19. "James, the brother of GOD," and 1 Cor. ix. 5. "the brothers of GOD;" and, in translating Luke i. 43. Ali actually appears to have had the disputed phrase in view; for he does not render it ربّمك اناسي *Rabbimun̄ Anasi,* "the mother of *my* Lord," which the words of the original, ἡ μήτηρ τοῦ Κυρίου μου, require, but ربّك اناسي *Rabbun̄ Anasi,* "the mother of *the Lord,*" i. e. according to Professor Lee, "*the mother of God!*"

But here, as in the former instance, relative to الربّ EL RABB, it will be necessary, before we admit such important conclusions, to pause and examine the premises from which they are deduced. "By the word ربّ *Rabb,* the Mohammedans do not understand our Lord Jesus Christ, but *God,* to the exclusion of every other being:" p. 86. "If Dr. Henderson here means by Κύριος κατ' ἐξοχὴν in the New Testament, that such passages should have been translated by some word applicable to *man,* and not to *God,* surely صاحب *Sáhib,* سيد *Sayyud,* اغا *Aghá,* or the like, should have been proposed, and not ربّ in order to have restricted the meaning to our Lord considered as man:" p. 38. I have not adduced this latter passage in order to attempt a refutation of the argu-

ment contained in it, because this argument is directed against a position which I never held; but to shew, that Professor Lee also adopts as his own, the opinion which he imputes to the Mohammedans, viz. that ربّ *Rabb cannot be given to any created being, nor applied in any relation to man, forasmuch as it is one of the exclusive and appropriate titles of Deity.* That this hypothesis, however, is entirely destitute of foundation, will appear from the following considerations.

First, ارباب *Erbab,* the plural of ربّ *Rabb,* "*Lord,*" occurs times without number in Mohammedan writings, in the sense of *Domini, possessores;* and nothing is more common than the combinations ارباب التيجان *Erbabit-tijan,* "the Lords, or Possessors of Crowns," i. e. kings; ارباب الراي *Erbabi-rai,* "Masters of Opinion," i. e. counsellors; ارباب الالباب *Erbabul-ibab,* "Possessors of Hearts," i. e. prudent, intelligent; ارباب ديوان *Erbabi Divan,* "Lords of the Divan," i. e. Privy Counsellors; ارباب صنعت *Erbabi Senât,* "Possessors of Art," i. e. artificers. Now, although the word should never occur in these forms in the singular number, yet, it is evidently implied, that each one of the persons here spoken of, taken singly, is ربّ *Rabb,* "Lord, Master, or Possessor," of that which is predicated as belonging to them.

The same remark applies to the Scripture phrase, 1 Tim. vi. 15. ὁ Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, Rex regum et Dominus dominantium, which Ali Bey gives in the pure Arabic form; ملك الملك ورب الارباب *Melikul-mulk, Warab-bul-erbab,* "The King of kings, and Lord of lords;" where, as each of the kings is a king, however limited his power, so each of the lords is a *Rabb,* i. e. Master, or possessor of the persons or things belonging to him. The word is also used in its plural feminine form, as ربات الخجال *Dominæ Thalamorum,* "Ladies of the bedchambers."

Secondly; رَبّ *Rabb,* "Lord," in the singular, the very form in dispute, is used in a manner exactly resembling the above combinations, Matt. x. 25. in the Propaganda Arabic, رَبّ البيت *Rabbul-beit,* "the *Master* of the House;" in pure Arabic, رَبّ الدّار *Rabbud-dar;* and in the Scholia, printed in the margin of the Petersburgh edition of the Koran, p. 414, besides the significations of سيد *Seid,* "Master," and ملك *Malik,* "Possessor," we also find زوج المراة *Zewjil-marat,* "the *husband* of the woman," assigned as the meaning of رب *Rabb.*

Thirdly; The word رَبّ *Rabb* is given as a title to man as well as to God, in Arabic writings of

undoubted classical authority. Thus, we find in a quotation from Abulfeda, in the Monumenta Vetustiora Arabiæ of Schultens, p. 48, it is said by that Author, of Noöman, who built the castle of Khawarnak,

فتفكر ربّ الخورنق اذا اشرف يوما والهدي تفكير

which is thus translated by Schultens: "Sane in meditationem venit *Dominus Chawarnaki* quum die quodam prospexisset exalto; estque ductui recto meditatio." In the Journal des Savans for January, 1818, p. 25, we have the following rectification of the passage, and a new translation by Baron Silvestre de Sacy, from which it will be seen, that he affixes the same sense to the word in question, and applies it to Noöman, as *Lord of Khawarnak:*

فتدبر ربّ الخورنق اذ اشرف يوما والهدي تفكير

Recogita *Dominum arcis Khawarnaki* quando è sublimi loco respexit quâdam die; et utique in seria cogitatione est directio. The same combination is found in one of the examples in Richardson's Arabic Grammar:

فاذا انتشيت فانني ربّ الخورنق والسرير

واذا صحوت فانني ربّ الشويهة والبعير

"When I drink freely, then indeed I am *Lord (Rabb)* of Khavarnak and the throne;

"But when I awake from ebriety, then I am only *Master (Rabb)* of sheep and of camels."

Another incontrovertible instance of this application of the word occurs in the Annals of Abulfeda, Reiske's edition, p. 238, where speaking of Hasan, the son of Gafana, he says,

لم ينسني بالشام اذ هو ربها

"He forgot me not in Syria, when he was *her Lord.*" To these examples I shall add five from the Koran itself, in which Pharaoh is called the رَبّ *Rabb*, or "Lord" of his servants: of these, three occur in the 41st and 42d verses of the XIIth Surah, thus; يا صاحبي السجن امّا احدكما فيسقي ربّه خمرا وامّا الاخر فيصلب فتاكل الطير من راسه قضي الامر الذي فيه تستفتيان وقال الذي ظن انه ناج منهما اذكرني عند ربّك فانساه الشيطان ذكر ربّه فلبث في السجن بضع سنين "O my fellow prisoners, verily the one of you shall serve wine unto his *lord*, as formerly; but the other shall be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye seek to be informed. And Joseph said unto him whom he judged to be the person who should escape of the two, Remember me in the presence of thy *lord*. But the Devil caused him to forget to make mention of Joseph unto his *lord*, wherefore he remained in the prison some years." The other two examples occur in the 50th verse of the same Surah: وقال الملك ايتوني به فلما جاءه الرسول قال ارجع الي ربّك وسله ما بال

النسوة التي قطعن ايديهن ان ربي بكيدهن عليم "And the King said, bring him unto me. And when the messenger came unto Joseph he said, Return unto thy *lord*, and ask of him what was the intent of the women who cut their hands; for my *lord* well knoweth the snare which they laid for me." From these instances, it is obvious, that ربّ *Rabb* is given to merely human lords, especially to kings; and we are informed by Castell, that in the time of Paganism, the Arabs even gave to their kings the title of الربّ *El-Rabb*, "*The* Lord" absolutely; but this form came, after their conversion to Mohammedanism, to be exclusively appropriated by them to the Supreme Being. That it is sometimes used in the acceptation of *Master* in general, without regard to any particular dignity in the person sustaining the character, is clear from the proverb in Tabrisi ad Hamasa; قال ربّ يودب عبده "et ille; *Dominus* servum suum mores docet." Schultens' Monum. Vetust. Arab. p. 41.

Lastly, after all his efforts to establish his hypothesis, Professor Lee, himself, completely overthrows it, by admitting that the word in question may be applied as a dignified Arabic title, without connecting any ideas of divinity with the person to whom it is given. "But Dr. Henderson has also neglected the context. The disciples of John are the persons who here (John i. 39.) address

our Lord; there is no probability, therefore, that they would give him any higher title than that of *teacher* or *doctor*, as it is hardly to be supposed that they were acquainted with *the divinity of his person;* and *this inference will hold good, had they addressed him by the more dignified Arabic title of* ربّ *Rabb* *." After this concession, we cannot be

* Remarks, p. 102. In the paragraph preceding that from which this quotation is made, we have some remarks on my objection to the rendering: يا ربّ "*Lord!* which, being interpreted, signifies teacher." Joh. i. 39. "Unfortunately for our Reviewer, he has not been aware that the word ربّ *Rabbi*, here used by Ali Bey, is the very word used in the original, just as it is in the English version." Of two things I was perfectly aware at the time I wrote: First, that the word in the original was ῥαββι; and, Secondly, that the term used by Ali Bey to express it, يا ربّ *Ya Rabb*, is the very form which he employs, Acts iv. 24, in translating the words, *Lord!* Thou art God, &c., and indeed, generally, where the word Κύριε occurs in the original. According to the Translator's usage, therefore, a Turkish reader will consider the interpretation as designed to explain the Arabic, and not a foreign word, of which ربّ *Rabb* cannot appear to him to bear any resemblance. Is it not a little strange, that the Professor should have forgotten the manner in which the word is given in his own Propaganda Edition? The translator of this work, sensible of the incongruity of giving يا معلم *Ya Moallim*, "O *Teacher*," as a translation of the Arabic يا ربّ *Ya Rabb*, "O *Lord*," introduces the original word Ῥαββι, completely in its exotic garb; رابي *Rabbi;* not only inserting the final ي, but also the ا, neither of which

surprised at the remark, p. 103; "It should be remembered, that the divinity of our Lord cannot be maintained by the *words* adopted in any translation;" but it will be impossible, on the other hand, for the Professor to exonerate himself from the charge of self-contradiction in making such an assertion, after having gravely told us, that "in *nine* places out of *every ten, at least,* the word Κύριος, when applied to our Lord, is renderered by الربّ *(El Rabb)* in Ali Bey's version," —a word, which, "the Author of the Kamoos," says, "is applied to none but God:" p. 37. According to this principle, the divinity of our Saviour may, at least on the evidence of the Turkish version, be maintained merely by the *word* adopted by the translator, as has already been shewn.

The results of the process to which we have submitted the examination of the question, are these: First, That the word ربّ *Rabb,* with the article, الربّ *El Rabb,* giving it emphasis, and rendering it exclusively applicable to God, as the Possessor and Lord of heaven and earth, is only once, and that improperly, used of our Saviour,

is exhibited in the Arabic word ربّ *Rabb.* Had my opponent attended to this, he would have found, that the Propaganda Version, and not that of Ali Bey, was what he calls "a faithful transcript of the original," in this case, and might have spared the observation, that my "remark savours of hypercriticism."

in the version of Ali Bey. Secondly; That this same word رَبّ *Rabb*, which, taken absolutely, and in the highest sense, is a designation of Jehovah, is, nevertheless, according to the best and purest Arabic usage, applied to human lords, especially such as are high in dignity and authority. Lastly; That when used, therefore, by Ali Bey, to express Κύριος, it is properly and legitimately employed; and the sense in which it is to be taken, is left to be determined by the circumstances of the context; which is precisely the situation in which we are placed in regard to the original.

It must be obvious, however, to every person who reads the Appeal, that my objection did not lie against the use of this word in application to Christ, but against Ali Bey's not using it in passages where we find the Greek word Κύριος thus applied in the original. This objection was founded, partly on the confusion introduced into the sacred text by the interchange of the names *God* and *Lord;* and partly, on the annihilation of a number of proofs of our Lord's divinity, which I maintained must necessarily follow, as a consequence of this confusion.

Now, what is the amount of Professor Lee's remarks in answer to this objection? It is simply this: that I am, as he conceives, chargeable with a double inconsistency; first, in asserting, that, by substituting *God* for *Lord*, Ali Bey has de-

stroyed certain proofs of the divinity of our Saviour; and, secondly, in proposing the use of a word which would inculcate his divinity exactly in the same way as the word Θεὸς does.

Were the author of the Remarks able to prove the truth of his position, that ربّ *Rabb* is equivalent to Θεὸς *God,* and is never used in a lower, or subordinate sense, I admit, that his latter charge would be well founded; but, as its fallacy has been detected, to the satisfaction, I trust, of the reader, I may be allowed still to maintain, that by employing ربّ *Rabb* as a translation of Κύριος, when our Lord is the subject of discourse, he would not have restricted its meaning, but left it in possession of the same indefinite character which attaches to Κύριος, the word used in the original.

With respect to the other charge of inconsistency, I am free to confess, that to a superficial reader, or a person who has not thought closely on the subject, it may appear to be not altogether without foundation. Nor was I ignorant that this objection had been made to my assertion, long before I found it taken up in the Remarks. It was urged, and, abstractly considered, urged with reason, that if, instead of calling Christ *Lord,* a term which is often applied to merely human masters, the translator uses the words *God, Supreme God, Divine Majesty,* &c. he never can

be chargeable with weakening or annihilating the proofs of his divinity, but must, on the contrary, be considered as corroborating that doctrine in the most decisive manner. It must be observed, however, that it was not in an abstracted or more general point of view that I referred to the subject, but, as occurring in certain specific passages, and affected by considerations necessarily arising out of the connection in which it thus occurred. What I had in contemplation was the fact, that in numerous passages of the New Testament, we find certain acts or attributes predicated of a Being there styled ὁ Κύριος, "*The Lord*," which cannot be predicated of any mere creature, but are confessedly the sole prerogatives of the Eternal God. But, according to the usual and familiar style of the New Testament writers, ὁ Κύριος is not employed to denote the Divine Nature absolutely, or the person of the Father in distinction from that of the Son, but our Saviour Christ as appearing and acting in his mediatorial capacity during his abode upon earth, or, as carrying into execution the great work of human redemption after his ascension to glory. Consequently those passages which connect with this title, as applied to him, properties or acts peculiar to divinity, clearly prove him to be God. But let us substitute ὁ Θεὸς, or as Ali Bey has done, الله *Allah*, جنابب باري *Ginabi Bari*, "The

Glorious Creator," or some such phrase, in these particular passages, and who does not perceive, that quite a different idea will be produced in the mind of the reader? Instead of conceiving that the attributes there described are the possession of Him who tabernacled as a man among men, was crucified, lay in the grave, rose from the dead, ascended up into heaven, where he now is, crowned with glory and honour, and whence he will come to judge the world at the last day, he will naturally think of God merely in a general point of view, as existing and acting, irrespective of the personal distinctions so clearly revealed in the mediatorial scheme. The direct and necessary tendency of the change of terms is, therefore, to suggest an idea of immediate acts of the Deity, or acts on the part of man terminating on the Divine Nature, without any regard to the economical arrangement which constitutes the basis of the Christian faith.

But it will be proper to produce a few passages for the sake of illustration, keeping in view the manner in which they have been rendered in the Turkish version. We read Acts ii. 47, that the first Christian church continued daily with one accord in the temple—" Praising God, and having favour with all the people. And *the Lord* added to the church daily such as were saved." Here, as in the original, an important nominal distinc-

tion is maintained between the object of worship, τὸν Θεὸν, *God*, referred to in the preceding part of the verse, and ὁ Κύριος, "*The Lord*," as the author of that spiritual increase which was vouchsafed to the primitive church. It is well known, that, according to the general manner of Luke and Paul, the word Κύριος, without the article, is used of God, without reference to any personal distinction, but of our Lord Jesus Christ when it takes the article, as in the passage under consideration. In the version of Ali Bey, the words are thus rendered: "Praising the *Most High God*, &c. the *Court of Truth* (حق جناب *Ginabi Hakk*) also added daily to the Church," &c. By destroying the distinction, the translator renders it impossible to resolve the effects, which are here stated to have been produced, into an exertion of the power of Christ as the Omnipotent Head of his church; and they are consequently described as simple and immediate acts of the Father, or the Godhead absolutely.

Chap. xi. 20, 21. "Preaching *the Lord* Jesus. And the hand of *the Lord* was with them; and a great number believed and turned unto *the Lord*." The impartial reader will naturally conclude that the *Lord*, whose agency was vouchsafed to the Apostles so as to effect the saving conversion of men by their ministry, a work exclusively the prerogative of God, is the same *Lord* who had just

been called Jesus, and to whom the converts are said to have turned. Not so in the Turkish version: "They preached *His Excellency* Jesus, and the hand of the *Most High God* (الله تعالي *Allah Taála)* was with them." Can any thing be more marked than the distinction here made, for which there is not the least foundation in the original?

Chap. xiv. 23. "They commended them to *the Lord* on whom they believed." According to the style of the New Testament, those whom the Apostles addressed, were called to "*Repentance* towards *God,* and *faith* towards our *Lord* Jesus Christ," chap. xx. 21. in consequence of which, where any are said to have believed on the *Lord,* as in the passage before us, we are to understand by the term, the *Lord* Jesus. This construction, however, it is impossible to put upon the word as given in the Turkish version: "They commended them to *God* (الله *Allahie*) in whom they believed;" and, as the person to whom they commended the new disciples is supposed capable of affording them protection and every blessing, it is obvious, that by substituting *God* for *Lord,* the ascription of this Almighty Power to the *Lord* Jesus, is excluded from this passage under review. But it would be doing injustice to my argument not to quote the excellent remark of Dr. Pye Smith on this verse. "In the passage before us, the person to whose power and grace the Apostle and his

associate commended the converts, and their newly-established churches, was *clearly the Lord Jesus* 'on whom they had believed,' and on whom the inspired teachers directed all persons to believe in order to salvation. It was an act of adoration; and it manifestly recognized in Him who was its object, that invincible power which in the most hazardous circumstances could keep his followers from falling, and guarantee that they should never perish, nor should any snatch them out of his hand." It is also plain, that the just construction "leads us to refer the action of *praying*, and that of *commending* to the same object*."

Chap. xvi. 10. 14, 15. "Assuredly gathering that *the Lord* had called us for to preach the Gospel unto them. Whose heart *the Lord* opened. If ye have judged me to be faithful to *the Lord*." These, and the other passages above quoted, are adduced by the same able writer, from whose masterly work I have just given an extract, as proving not only that the appellation THE LORD is currently given to the Redeemer, but that it is *combined with* a peculiar and exalted knowledge, authority, power, and influence for the advancement of his kingdom, and the protection of his servants; and that both the appellation and the *attributives* are in the usual style and manner of Scripture, when

* Scripture Testimony, Vol. II. pp. 482, 483.

it speaks of the Great Jehovah as the Protector, Guide, and Saviour of his people*. But all this is rejected, and no person would ever think of the Lord Jesus on reading these passages, according to the interpretation of Ali Bey: "For we concluded from this that the *Most High God (Allah Taála)* called us thither to preach the Gospel.—Whose heart *God Most High (Allah Taála)* opened.—If ye account me faithful to the *Most High God.*"

We next come to a passage which was instanced in the Appeal, p. 26, where I observed: "Thus Acts xviii. 8, when it is said, that Crispus believed بِٱللَّهِ تَعَالِي *in the Supreme God,* the reader will naturally conclude, that he had formerly been an Atheist or Idolater, but was now converted to the faith of the one true God. But we know that he professed this faith before, for he was a chief ruler of the Jewish synagogue; and what Luke here affirms, is, that he embraced the Christian faith. He believed in the Lord, i. e. the Lord Jesus Christ." After spending the greater part of three pages in conjuring up absurdities and mistatements with which to clog my argument, but which, in fact, after all, only attach to the baseless fabric of his own misconceptions, Professor Lee replies in the following style: "Very true, Dr. Henderson, there are many

* Ut sup. p. 462.

false, though very natural conclusions, drawn from the text of Holy Writ. Crispus was, no doubt, a ruler of the synagogue; he may, nevertheless, have been an Atheist or an Idolater, in the strict sense of those terms, and still a ruler of the synagogue. And further, although professing a belief in the God of Israel, he may have virtually denied him, in rejecting his Messiah; and now, for the first time, have been initiated in the true faith. There is not much stress, therefore, to be laid on the Doctor's dogmatic reasons; and his critical ones are absurd*." Passing the quibble relative to false and natural conclusions, may we not ask, who so much as conjectured before, that the sacred penman had the most distant idea of affirming, that Crispus was, "an Atheist or Idolater, in the strict sense of those terms," or indeed in any sense whatsoever; or, that "although professing a belief in the God of Israel, he may have virtually denied him, in rejecting his Messiah?" Can any conclusion or interpretation be more false, and, at the same time, more unnatural than this? It is in vain we consult the commentators on the subject: their remarks are all founded on the common reading τῷ Κύριῳ, *in the Lord*, without deriving any advantage from the admirable discovery brought to light by the Turkish version. Kuinoel, one of the

* Remarks, pp. 43, 44.

latest, only remarks: "Ne autem omni prorsus fructo inter Judæos Pauli laborem caruisse putemus, narratur Crispum archisynagogum, *Christo* nomen dedisse cum omni sua familia," which words I merely cite to shew the light in which he viewed the appellative in the text.

Having attempted to defend the position, that it was the *Most High God*, and not the *Lord Jesus Christ*, in whom Crispus believed, the Professor proceeds to turn into ridicule the passage which I adduced from a Turkish book, to illustrate the manner in which the Turks express themselves when describing their God, and which was shewn exactly to coincide with what Ali Bey says of Crispus. "We are gravely told," says he, "that *a* book of testimony, written by *some* Peer Ali, has the following passage," &c. p. 44, on which I have only to remark, that the book, of which, from ignorance, he here affects to speak with contempt, has passed through several editions, both at Scutari and Kazan, is to be found either printed, or in manuscript in almost every Turkish and Tatar house; and was thought worthy of being translated into French a year or two ago by one of Professor Lee's own authorities in his Appendix. His next attempt is, to tax me with mistranslation. "تڭري *Tengri*," says he, "does not mean *Divinity*, as given by the Doctor, but *God*, or *Lord*, when applied to God.

The true translation, therefore, is, *The Lord is our God;* and the sentiment is just as proper for a Christian or a Jew, as it is for a Mohammedan." Leaving it to the reader to decide what mighty difference there is between *Divinity* and *God* in the popular acceptation of the word, I have only to say, that I used the word merely as a synonyme to vary the form of expression agreeably to the diversity obtaining between the phrases I was translating. The charge of mistranslation falls, in fact, entirely back again on the Professor himself. The words to be rendered are, تڭريمز الله تعالي در *Tengrimuz Allah Taála dur;* which, as the reader will see from chapter third of the present work, never can be given by "*The Lord is our God,*" but strictly and literally, *God Most High is our God.* Though we were to concede the point that *Tengri* meant *Lord,* which, however, it does not, it would make nothing for my opponent's argument, as the subject of the proposition is not *Tengri,* but *Allah Taála;* and surely Professor Lee would never, knowingly, render this phrase by *Lord* as its proper translation? That I cited 2 Thess. i. 11, to prove that Crispus was a Mohammedan, is more than he himself seriously believes; but as he thought it worth while to refer to that passage, why did he not shew that I had mistranslated the words there also, and that تڭريمز الله تعالي

Tengrimuz Allah Taála, "Our God, God Most High," is the proper rendering of ὁ Θεὸς ἡμῶν, *our God;* the form exhibited in every other version?

It may be objected, however, that granting the point relative to Crispus, and allowing that the specific object of his faith was the Lord Jesus Christ, and not God absolutely considered, how does the rendering of Ali Bey in the least affect the subject of our Lord's divinity? To this I reply, that it certainly would not affect it were the passage before us perfectly isolated; but this is by no means the case. It is stated in the very next verse, that "*The Lord* (ὁ Κύριος) spake to Paul in the night by a vision: Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." It must be evident, to every well-constituted mind, that such language as this can be used by no created being; and if so, then it follows, that *the Lord,* mentioned verse 9th, can be no other than the Lord God Almighty, whose peculiar prerogative it was of old to declare: "Fear not, I am with thee, and will bless thee. Fear not, for I am with thee: be not dismayed, for I am thy God." Gen. xxvi. 24. Isaiah xli. 10. Yet our blessed Saviour adopts the same style for the encouragement of his disciples: "Lo! I am with you always, even unto the end of the world. Let not your heart be troubled:

ye believe in God, believe also in me." Matth. xxviii. 20. John xiv. 1. Now it must require the aid of a very violent and unnatural principle of interpretation to make it appear, that *the Lord* who gave this promise of Omnipotent aid to Paul, was not the same *Lord* in whom Crispus believed, as mentioned in the verse immediately preceding. Ali Bey himself had too much penetration not to discern that the same person was spoken of in both places; and, therefore, he renders both in the same uniform manner: "Then Crispus the head of the synagogue believed in *the Most High God*, with all his house; and many of the inhabitants of the city of Corinth, hearing Paul and believing, were baptized. And *the Most High God* said to Paul," &c. But, in no passage within the whole compass of the New Testament, is the appellation *Most High God* given to our Lord Jesus Christ; on the contrary, it is exclusively used of the Godhead in general, with the exception of Mark v. 7. Luke viii. 28, where it is applied to the Father in contradistinction from the Son. Is it not, therefore, incontrovertible, that the personality of Christ, and, at the same time, one of the strongest indirect proofs of his divinity, are entirely excluded, in the version of Ali Bey, from the passage under consideration?

The only other passage to which we shall further refer on this important subject, is Rom. x.

13. "For whosoever shall call upon the name of *the Lord* shall be saved;" respecting which it was observed in the Appeal, p. 41, that the change of "the name of *the Lord*" into "the name of *God*, seems also to have been done with the design of annihilating one of the proofs of the divinity of Christ, as also not only the lawfulness, but the necessity, of addressing divine worship to him." On this, Professor Lee remarks, p. 110, "It has already been shown, that whether the translator had used the word ربّ *Rabb*, or الله *Allah*, the Mohammedan reader would have understood none but the Supreme God. What then was the translator to do? Was he to use the word المسيح *the Messiah*, عيسي *Jesus*, افندي *Effendi*, or the like? If he had done this, he would have been accused of having given a paraphrase instead of a translation*." With respect to the manner in which the word ربّ *Rabb* "Lord" is to be understood, and will be understood by every Mohammedan acquainted with the Arabic language, enough has already been said to prove the untenableness of the Professor's hypothesis, and to show that there exists precisely the same distinction between ربّ *Rabb*, "Lord," and الله *Allah*, "God," as there

* What does Professor Lee think then of سيّد *Seid*, as applied by Ali Bey to Christ? Rev. xi. 8.

does between the corresponding words in other languages. His reasoning, relative to the use of رب *Rabb*, by the oriental Christians, has also been shewn to apply equally to Ali Bey's version, in which it is applied to our Lord in passages in which there is no intimation whatever of his divinity in the original. "No such sense, however," adds Professor Lee, "has obtained among the Mohammedans; and the conclusion must, therefore, be here, as on a former occasion, that Ali Bey has taken the safe side of the question; leaving the reader to determine, whether the context relates or not to our blessed Lord." What, it may be allowed to ask, are we to understand by "The *safe* side of the question?" It would naturally be supposed, that the safest plan a translator can adopt, where a word is capable of being explained in two different ways, is, to lean to neither; but to render it in the version, so as to admit either the one or the other interpretation, just as it is in the original. Now this is not what Ali Bey has done in the disputed passages. He has not left the question undetermined; but uses the word الله *Allah*, or some other word, or circumlocution expressive of Supreme Deity, and designed to represent Θεὸς, a word which is no where applied to Christ in the manner Κύριος is; and, consequently, excludes the application of the argument from the context, which, as in the

present instance, rests entirely on the identity of the word *Lord.* But I will quote the whole passage, and leave it with the reader to decide, whether the substitution of Θεὸς *God* for Κύριος *Lord,* in the 13th verse, does not break the connection, introduce a new subject of discourse, and thereby destroy one of the proofs of our Lord's divinity. "If thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on HIM shall not be ashamed. For there is no difference between the Jew and the Greek; for THE SAME LORD over all is rich unto all that call upon him. For whosoever shall call upon the name of the LORD shall be saved." Those who wish to satisfy their minds respecting the direct bearing of this passage on the divinity of Christ, are referred to Dr. Wardlaw's Discourses on the Principal Points of the Socinian Controversy, pp. 122, 123. Unitarianism Incapable of Vindication, by the same author, p. 255, and Dr. Pye Smith's Scripture Testimony to the Messiah, Vol. II. pp. 641—643.

It only remains, before concluding this chapter, to exhibit a brief specimen of the arbitrary manner in which Ali Bey makes use of the names

Jesus and *Christ;* now substituting them one for another, and now omitting them altogether.

(1.) The word *Jesus* instead of *Christ*. Rom. xiv. 18. xv. 3. Gal. ii. 17. Eph. v. 23, 24, 25. 32. Phil. ii. 30.

(2.) *Jesus* omitted. Rom. vi. 11. Eph. iii. 21. 2 Tim. i. 9. ii. 10.

(3.) *Jesus* added. 1 Pet. v. 1.

(4.) *Christ* omitted. Rom. xv. 8. 1 Cor. i 24. Eph. iii. 1. 1 Thess. v. 18. Titus iii. 6. Phlem. 1. 6. Heb. xiii. 21. 1 Pet. ii. 5.

(5.) *Christ* added. 2 Thess. i. 7.

Professor Lee may tell us, that all this is of *no importance,* as he does in regard to numerous other liberties, which Ali Bey has taken with the sacred text; but they will not appear in this light to the critic, who is acquainted with the peculiar manner in which these names are used and combined by the different writers of the New Testament, nor to the plain Christian who believes in the divine inspiration of the Holy Scriptures.

CHAPTER VI.

Socinian mode of translating Rom. ix. 5. *The rendering of Ali Bey decidedly opposed to the Divinity of Christ, as proved by this passage. Important distinction between the words* الٰه *or* اله *Ilah, and* الله *Allah. Proved from the Lexicons, the Koran, Ali Bey himself, and the Christian translators. The passage altered by Professor Kieffer. Reply to Professor Lee's Remarks on the Ethiopic.*

In the preceding chapter, I have endeavoured to substantiate the charges brought against the version of Ali Bey as injurious to the doctrine of the divinity of Christ, by the interchange of the words *God* and *Lord*. I come now to examine Professor Lee's criticism on Romans ix. 5, a passage of no mean celebrity in the Socinian controversy, and one which every sincere believer in the Godhead of our Saviour must ever regard with the most scrupulous and unremitting jealousy.

Various have been the methods of attack upon this passage by the enemies of the peculiar and fundamental dogmas of the Christian faith. The words of the original ὁ χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν, being so clearly established by the fullest consent of manuscripts, the ancient versions, and the fathers,

the only possible way of evading the conclusion which they force upon the reader, has been either to attempt an improvement in the punctuation, or to affix to the word Θεὸς a sense inferior to that in which it is commonly and strictly taken. Some, by placing a period after *σάρκα*, would read: "Of whom is Christ according to the flesh. God who is over all be blessed for ever:" while others put it after *πάντων*, and read thus: "Of whom is Christ according to the flesh, who is over all. Blessed be God for ever." Such, however, as have been more deeply versed in the natural construction and grammatical proprieties of the Greek language, have given up both modes of interpunction, and adopted the hypothesis respecting a subordinate and metaphorical god, whose existence they endeavour to prove from John i. 1, and the passage before us.

It was in contemplation of the absurd doctrine, taught by this hypothesis, that my attention was particularly arrested by the manner in which this important passage is rendered in the Paris edition of the Turkish New Testament. In the Appeal, p. 40, note, I observed: "The words *ὁ ὢν ἐπὶ πάντων Θεὸς ἐυλογητὸς εἰς τοὺς αἰῶνας* are thus rendered: اولكه جملكه نك اوزينه ابدا متبارك الاه در 'He who is over all *a god* blessed for ever,' or, 'He who is over all an eternally blessed object of worship.' It is well known to all who have any knowledge of

Arabic, that الله and الاه with a simple Lam, signify 'a god in general,' 'any god;' but, when the radical Elif is made to coalesce with the Lam of the article, and its place is supplied by *Teshdid*, or the mark of corroboration, it then receives the determinate and exclusive signification of GOD—the only living and true God. This difference is strikingly marked in the Mohammedan confession: لا اله الا الله *La ilahi ill' Allah*, 'There is no God but GOD;' i. e. there is no object of worship but *the Adorable One;* and, indeed the distinction is as plainly exhibited 2 Thess. ii. 4. هيكل الآهده الاه كبي 'in the temple of GOD as *a god*.' From this it is evident what Ali Bey meant by using الاه *Ilah*, and not الله *Allah* of Christ. The one would, in the most unequivocal manner, have asserted his divinity: the other only admits that he is an inferior object of veneration."

From this extract the reader will perceive, that the argument turns here entirely upon the distinction between the Arabic forms الاه *Ilah* and الله *Allah*, of which I have asserted, that the former signifies "*a* god, *any* god," whereas the latter is universally and necessarily restricted in its acceptation, belonging to none but GOD, the sole and ever-blessed Object of religious adoration. The propriety of this distinction, however, is disputed by Professor Lee. After quoting the

Mohammedan confession, given above, and paraphrasing it thus: there is no other true God, as the Christians suppose, but the (one) God, whom we acknowledge; he says, page 107, "The word *Ilah* (إله), therefore, means precisely the same thing with *Allah* (الله). The only point of view in which they differ, is, the addition or omission of the article, which is generally regulated by the context." How two words can *mean precisely the same thing*, and yet that there is *a point of view in which they differ*, is to me, I confess, perfectly incomprehensible; but, that the addition or omission of the article constitutes the only difference between them, is certainly a truism, and expresses, perhaps, in rather a more condensed style, the very distinction maintained in my note. To attempt to shew that the use or omission of the article in language, has an important influence in determining the sense, would be an insult to the understanding of the reader.

It will be allowed by all, that a safer or more unexceptionable mode of trying the merits of the case, could not have been adopted, than that of an appeal to the best Arabic authorities: the decisions of men who have bestowed extraordinary care and pains in settling the grammatical niceties of their native language, being justly considered as ultimate and complete.

" In the Soorah," which I thank the Professor for quoting, " we have under the root الله.

الله بالكسر علي فعال پرستيده شده بمعني مفعول ومنه الله واصله الاله لانه مالوه اي معبود فادخلت عليه الالف واللام وخذفت الهمزة تخفيفا لكثرته في الكلام.

That is, *Ilah,* with the vowel *i,* of the form فعال. *The object of praise,* having the meaning of the participle passive: hence the word الله *Allah,* the original form of which is الاله *El Ilah,* because he is the object of worship. When, however, the article (El) is added, the (initial) Elif is dropt, for shortness (of enunciation), on account of the frequency of its occurrence*." From this definition it might at first sight be supposed, that the Oriental lexicographer turns the scale against me; but when the reader is informed, that " *The object of praise*" is by no means a correct translation of the Persic words پرستيده شده, but that they properly signify σέβασμα, omne id, quod cultu sacro prosequuntur homines, *whatever has been constituted an object of religious veneration,* he will find, that the definition is decidedly in favour of the distinction for which I contend. It is not necessary, however, that he should form his opinion on the subject from the interpretation given, either by Professor Lee, or the Author of the Appeal; he

* Remarks, p. 106.

has only to weigh the whole bearing of the above definition, in order to be convinced, that the words cannot possibly have any meaning in the connexion in which they are introduced, except they be explained in accordance with the construction just given. "*Ilah*, is *the object of worship;* hence, *Allah*, originally *El Ilah*, because he is *The object of worship.*" Could the author of the Soorah ever deduce so illogical a conclusion? But render the one word indefinitely, as it ought to be, in the absence of the article *El;* and allow to the other the full force of the presence of the article, either in its original or abridged form, and his reasoning will be cogent and just: "The word الٰه *Ilah* signifies *that which is worshipped*, any object of religious veneration: hence the word اللّٰه *Allah*, originally in full, الالٰه *El Ilah*," THE object of worship, "because *He* is such to the exclusion of every other."

So much for the decision of the *Soorah*. Let us now hear what is said on the subject in the *Kamoos*, a work containing, according to the statement of the author, the results of a perusal of not fewer than *two thousand* of the most celebrated Arabic authors.

"The author of the Kamoos adds: وكلّ ما اتّخذ معبودًا الٰه عند متّخذه every thing taken as an object of worship, is (called) *Ilah* by the person so taking

it*" It is added by Professor Lee, but the reader will hesitate before he adopt the conclusion: "According to these definitions, therefore, the word إله *Ilah* designates *the* object of worship." It does not designate *the* object of worship, if by this phrase be meant the true God, but *an* object of worship; whatever any person pays divine honours to, whether animate or inanimate, superior or inferior. What then is the legitimate consequence to be deduced from these premises? That because إله *Ilah* signifies *an object of worship* in general, *any* god, therefore GOD, the sole and exclusive object of religious adoration, is properly designated by this form of the word? Why, in this case, did the Arabs prefix the definite article to the word as applied to the true God? And why, on the contrary, do they never apply الله *Allah* to any inferior object of worship? To turn the subject into plain English: because the word *god*, written with a small initial *g*, means an object of worship, are we, therefore, warranted to conclude, that according to the usage of our language, it is proper to express the name of the Supreme and Self-existent Being without a capital G? The cases are as completely parallel as the nature of the subject will allow; and the reasoning of Professor Lee will apply to the one

* Remarks p. 106.

equally as well as to the other. "Whether it (god *Ilah)* signifies the true God or an idol, must be determined by the character of the worshippers' religion. With a Mohammedan or Christian, it will mean the true God, as neither acknowledges any inferior deity. With an heathen, an idol may be meant; but whether an inferior deity or not, must be determined by the nature of his creed*." He may object, indeed, that we never use the word in this form when we mean the Most High, but always express the initial letter by a capital, for the sake of distinction and dignity. True; but I contend, that in like manner the word الٰه *Ilah*, as far as I can find, is never employed, as it stands in the objectionable rendering of Ali Bey, to designate the true God, but is universally confined in Arabic usage to the signification of *a god* in a general or inferior point of view.

But a couple of passages are produced from the Koran, and we are told, that "to these fifty more, at least, of the same character, may be added from that book alone†." And for what purpose are they adduced? If the author of the Remarks meant to say, that he considered these passages as affording a proof that الٰه *Ilah* occuring by itself, as in the case under review, can be applied to God, or that it "means precisely the

* Remarks, p. 106. † Ibid. p. 107.

same thing with الله *Allah,*" I can only reply: *habeat sibi.* The fact is, that in neither of these examples, nor in any passage in the whole Koran does the word occur in application to the Supreme Being, in the form in which it is used by Ali Bey, Rom. ix. 5. But let us examine these proofs: Koran, Surah 2, ver. 134. ام كنتم شهدا اذ حضر يعقوب الموت اذ قال لبنيه ما تعبدون من بعدي قالوا نعبد الهك واله ابايك ابراهيم واسماعيل واسحاق الهاً واحداً ونحن له مسلمون. Here we have اله *Ilah* three times; but in the two first instances it is nothing but الله *Allah* in a state of construction, either with a pronominal suffix, or another noun, which, therefore, requires the rejection of the article: and in the third instance, the word is restricted by the numeral adjective *one,* in which case the phrase is equivalent to الله *Allah.* Thus: "Were you witnesses, when death was present with Jacob, and when he said to his sons, What will you worship after me (my death)? They said: We will worship *thy God* (الهك) and *the God of thy fathers* (اله ابايك), Abraham, and Ismael, and Isaac, *one God* (الها واحدا) and to him will we be devoted." It is the same with the other passage quoted by the Professor, ver. 165 of the same Surah, والهكم اله واحد لا اله الا هو الرحمان الرحيم "And *your God* is *one God,* there is

no god besides him; he is the compassionate and merciful." In the first case, the article is rejected because الله *Allah* is joined to a possessive pronoun; in the second the word is again restricted by "*one;*" and the last is a mere negation: consequently not one of them is at all in point.

It will now be proper to bring forward some additional authorities, in proof of this established distinction between اله *Ilah* and الله *Allah*, in consequence of which, the former is never used in its separate form to denote the true God, but constantly signifies a god in general, or an inferior object of worship. These authorities shall be Castell, Golius, Meninsky, the Koran, Ali Bey, and one or two of the Christian versions.

I. *Castell.* إِلٰهٌ, et إِلٰهٌ, pro مألوهٌ Pl. آلِهَةٌ *form* 14. Ch. אֱלָהָא Quod colitur: Numen, Deus. *Hinc fit* اللّٰهُ pro الإِلٰهُ, ὁ Θεὸς, Deus ille Optimus Maximus, &c.

II. *Golius.* إِلٰهٌ *Idem quod proxime seq. et eodem effertur modo, nempe Ilahon.* Deus. إِلٰهٌ *pro* مألوهٌ Quod colitur: numen, deus. Gi. Chald. אֱלָהָא. Hinc fit اللّٰهُ *pro* الإِلٰهُ ὁ Θεὸς, Deus ille Optimus Maximus. Fitque peculiari sua forma nomen proprium, respondens יהוה Jehovah, &c. after Castell.

III. *Meninsky.* الاه et الله *ilah*, Deus in genere. Dio. unde الاهلر *ilahler* Dii, Dei. et الاهلر *ilaheler* Deæ. But, الله *Allah*, تڭري *Tanri*, vul. *Tangri*. Deus. Gott. Iddio. Dieu. Bog, &c.

IV. The usage of the *Koran* is decidedly in favour of the distinction. We shall begin with the well-known symbol of frequent recurrence: لا اله الا الله There is no *god (Ilah)* besides God *(Allah)*, i. e. we acknowledge no object of worship besides THE ADORABLE ONE. Thus, also the kindred declaration, Surah iv. ver. 89. الله لا اله الا هو God *(Allah)*, There is no *god (Ilah)* besides him. By these declarations, the Mohammedans are not to be considered as absolutely asserting that there is no object of adoration in the world besides God, for they would admit with the Apostle Paul, that "there are gods many and lords many," 1 Cor. viii. 5. but what they mean is, that there exists no legitimate object of religious worship, HE only excepted, who is called by way of eminence and exclusion, الله *Allah*, DEUS ILLE OPTIMUS MAXIMUS, which name is appropriated to Him alone, and cannot, any more than the homage which it implies, be given to any other. Connected with these confessions is that, Surah xvi. 23. الهكم اله واحد "*Your God* is *one God*." In Surah xxiii. 93. we read, ما اتخذ الله من ولد وما كان معه من اله اذا لذهب

كلّ الله ما خلق "God *(Allah)* hath not begotten issue; neither is there any other *god (Ilah)* with him: otherwise, every *god (Ilah)* would surely have taken away that which he created." Surah xxviii. 71. من إله غير الله ياتيكم بضياء "What *god (Ilah)* but God *(Allah)* would bring you light." In the last verse of the same Surah, we have the following remarkable declaration: ولا تدع مع الله الها اخر لا اله الا هو كلّ شي هالك الا وجهه "Neither shalt thou invoke any other *god (Ilah)* together with God *(Allah)*; there is no *god (Ilah)* besides him. Every thing shall perish except himself." And Surah lii. 42. ام لهم اله غير الله سبحان الله عمّا يشركون "Have they any *god (Ilah)* besides God *(Allah)*? Exalted be God *(Allah)* above what they associate with him."

To these passages I shall still beg to add two more, on account of the reference the one has to the divinity of Christ, and the parallel phraseology of the other with Rom. ix. 5, the passage of the Christian Scriptures under consideration. The first is in Surah v. ver. 81. لقد كفر الذين قالوا ان الله هو المسيح ابن مريم "They are certainly infidels who say that God *(Allah)* is Messiah, the Son of Mary:" in connexion with which, we have in the following, ver. 82. لقد كفر الذين قالوا ان الله ثالث ثلاث وما من اله الا اله واحد "They are certainly infidels

who say that God *(Allah)* is the third of three: for there is no *god (Ilah)* except *one God (Ilah wahid)*." Is it not obvious, therefore, that although a Mohammedan might admit that Jesus is *Ilah*, or an object of worship, inasmuch as he is acknowledged and adored by Christians, yet, he will not allow that he is so legitimately; and, consequently, it would, in his estimation, be the height of blasphemy to say, that he is الله *Allah*, God over all, blessed for ever. Yet the Apostle says as much in our text, so that to render the Turkish version conformable to the original, it must read الله *Allah*, and not اله *Ilah*. The other passage is Surah vii. 52. الا له الخلق والامر تبارك الله رب العالمين "Are not the creatures and the government his? Blessed be God *(Allah)*, the Lord of the worlds!"

V. Our next authority is *Ali Bey* himself, who, we must not forget, was "an Oriental translator of acknowledged talent and experience in his language." It has already been noticed, that the distinctive use of the words اله *Ilah* and الله *Allah* is plainly exhibited, 2 Thess. ii. 4. which passage I shall here give more at length; كه مخالفت ايدوب هر اسم اله ايله مسمّي يا معبود اولان اوزرينه ترفع ايدر اول مرتبه كه كندوبي اله كبي كوستروب هيكل اللّهده اله كبي اوتوره "Who opposing himself, riseth superior to all that is called by the name *god (Ilah)*, or that

is worshipped, to such a degree, that shewing himself as *a god (Ilah)*, in the temple of God *(Allah)*, as *a god (Ilah)* he sitteth." In keeping up this distinction, Ali Bey has rigidly followed the Greek text: ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν, ὅτι ἐστι θεός. It is true, the late Bishop Middleton maintains, that in the two last instances, in which the word θεὸς occurs without the article, it is not to be taken in a lower sense, but signifies the true God; but it is utterly incredible, that the Antichristian power, that was to rise in the very midst of the professing Christian Church, how high soever he might carry his arrogance, could ever pretend to be the Deity himself. It is sufficiently impious to assume a place in the church which cannot legitimately belong to any human being, and to receive that homage which mankind in every age have considered to be due to none but an object invested with divine powers. Macknight therefore renders the passage in accordance with the manner of Ali Bey: "Who opposeth and exalteth himself above every one who is called *a* God, or *an object of worship*. So that he in the temple of God, as *a god* sitteth, openly shewing himself that he is *a god*." The same distinction is kept up in Ali's translation of 1 Cor. viii. 4, 5, 6. بز بلورزكه بت دنياده بر شي دكلدر والله واحددن غيري الاه

يوق در زيرا اگرچه كوكده ويرده الاه ديدكلري وار ايسه ننه‌كم چوق الاهلر وافنديلر وار ولكن بزم انجق بر اللهمز وار "We know that an idol is nothing in the world, and that besides the one God *(Allah)*, there is no *god (Ilah)*. For, though there be in heaven and in earth those that are called *god (Ilah)*, even as there are many *gods (Ilahler)* and Effendies; yet, we have only one God *(Allah)*." Thus, also, Acts xvii. 23, where the Turkish translator renders the words of the Heathen inscription, Ἀγνώστῳ θεῷ, نا معلوم الاهه "To *an* unknown *god (Ilah)*:" but he does not say in the 24th verse, that it was *a god (Ilah)* that made the world, &c. but الله *Allah*, God, the only living and true God. In this case, as in many others, he is more consistent than his defendant, who maintains, that "even the ἀγνώστος Θεός, *unknown God* of Athens, was adopted by St. Paul, in his address to the members of the Areopagus *." If the Professor will take the trouble to look again into the passage, he may probably find, that the Apostle no more adopted this designation, than he admitted that the true God had been really worshipped by those ignorant idolaters; for his address commences thus: ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων; God that made the world

* Remarks, p. 111.

and all things therein, *the same* being Lord of heaven and earth," &c. He may also find from the context, that the Apostolic address was not delivered to *the members of the Areopagus,* although one or more of them may have been present, but to an assembly consisting for the most part of very different characters.

One example more from Ali Bey will suffice. It is Acts xxviii. 6, where we are informed, that the inhabitants of Melita, on perceiving that no injury had accrued to Paul from the viper, ἔλεγον, θεὸν αὐτὸν εἶναι, الاه در دیدیلر "they said, he is *a god*" *(Ilah)*, not الله در "he is God" *(Allah)*. It may be objected, that those islanders were idolaters, and as they knew nothing of the true God, it would be, in the highest degree, incongruous to make them use his name. I grant the full force of the objection, and that Ali Bey has properly rendered the passage; but does the same objection apply to Rom. ix. 5.? The Apostle was neither an idolater himself, nor was he addressing idolaters; why then, according to Ali Bey, does he merely call Christ الاه *Ilah*, and not الله *Allah?* The words in both parts of the version are the same, and denote a being inferior to the Supreme God; and after the marked difference in the manner in which Rom. ix. 5. and 2 Cor. xi. 31. are rendered, there cannot remain a doubt upon the subject in the

mind of any impartial reader. In the former, where our Lord Jesus Christ is the subject of discourse, he is only designated by the name of الاه *Ilah;* but in the latter, when God the Father is spoken of, he is called الله تعالي *Allah Taála*, "*God Most High*, who is blessed for evermore." Why did Ali not employ his favourite *Allah Taála* in the former instance, as well as in the latter, and as the Hindostanee translator has done?

Lastly, let us examine how the words الاه *Ilah* and الله *Allah* are employed in *Christian translations into the Arabic.* Not that we can place exactly the same reliance on these versions, as it regards purity of language, that we do on the works of native Mohammedan writers; but if we find a perfect coincidence existing between them on any given point, it will be allowed, that their authority is so far valid. Now, this is precisely the case in the present instance. In the Arabic Psalter, done from the Syriac, and published by Victor Scialac and Gabriel Sionita, Rome 1614, in 4to. we find الله *Allah* rejecting the article exactly as it does in the Koran. 1. Before pronominal suffixes, as الهي, الهك, الهنا. 2. In regimen, as Ps. xxix. 4. الله اله المجد "God, *the God of glory.*" xviii. 50. حي هو الله بارك اله خلاصي "God is the living one: blessed be *the God of my salva-*

tion." الاه *Ilah*, on the other hand, in its separate and absolute state, is never once used of the true God, the rendering Ps. xiv. 1. قال الجاهل في قلبه ليس اله being properly: "The fool saith in his heart there is no *god*." Not merely does he deny the existence of the Supreme Being, but he inwardly rejects all religion of whatever form or description.

A couple of passages from the Arabic version of Raphael Tuki, Bishop of Erzerum, and from the Polyglott, shall close the evidence. 1 Kings xviii. 21, he renders thus: ان كان الرب هو الاله فاتبعوه "If the Lord be THE GOD *(El Ilah*, the original form of *Allah)* follow him," &c. ver. 24. وادعوا انتم اسما الهتكم وانا ادعو اسم ربي والاله الذي يستمع بالنار هو الاله "And call ye on the names of your gods, and I will call on the name of my Lord, and THE GOD *(El Ilah)* that answereth by fire, he is THE GOD *(El Ilah)*." Ver. 27. فكان يستهزي بهم ايليا قايلا اصرخوا باعظم صوت لانه اله "And Elijah mocked them, saying: cry aloud, for he is *a god* (اله *Ilah*)." But ver. 39, after the people had beheld the manifest demonstration of the Supremacy of Jehovah, they fell on their faces, and said, الرب هو الاله الرب هو الاله "The Lord, he is THE GOD *(El Ilah)*: the Lord, he is THE GOD *(El Ilah)*." In the Arabic version of the Story of Bel and the Dragon, inserted in the Polyglott, the same marked distinction is ob-

served. Thus ver. 3. "Daniel answered, and said, Because I may not worship Idols made with hands لكن الاله الحي but THE LIVING GOD *(El Ilah)*. Then said the king unto him, اما تظن ان بيل اله حي Thinkest thou not that Bel is A *living god (Ilah)*." Again, ver. 23. "And the king said unto Daniel, wilt thou also say that this is of brass? Lo, he liveth, he eateth, and drinketh: ولا تستطيع ان تقول ان ليس هو اله حي Thou canst not say that he is not A living god *(Ilah)*: therefore, worship him. Then said Daniel, للربّ الهي اسجد لانه هو الاله الحي I will worship the Lord my God; for he is THE living God *(El Ilah)*."

To sum up the whole, therefore, it appears from the best lexicographical authority, both native and foreign, and from the usage of the language, that اله or الاه *Ilah* does not mean precisely the same thing with الله *Allah;* that it is never used to designate the true God, but only signifies *a god*, or *numen* in general; and, that, consequently, as applied to Christ in Rom. ix. 5. it only points him out as an object of veneration, but not as "GOD over all, blessed for ever, Amen."

We shall now briefly advert to Professor Lee's Christian authorities, and his kind correction of my "trifling mistake" in Ethiopic criticism. That

the Arabic versions to which he refers, page 108, do not exhibit the common form الله *Allah*, I freely admit; but, with the exception of the Propaganda, I have yet to learn, that they read اله or الاه, *Ilah* in its naked form. Both Walton's Polyglott, and the Arabic New Testament, published in 1727, by Solomon Negri, for the Society for Promoting Christian Knowledge, exhibit the word thus: الها مبارکا where the peculiar form in which it is placed, requires the ellipsis of the article. The same form occurs in the Psalter above quoted, xxx. 3. والها نضيرا, and frequently in the Koran. The Propaganda (at least Professor Lee's edition) certainly has الاه *Ilah;* but it gives the same word Acts xxviii. 6. where, it will scarcely be maintained, that it can signify the true God. Let the reader compare the two passages, and then give his decision. If the Propaganda should in this instance be also found to be faulty, it is no concern of mine to defend it, any more than the Malay, in which the same distinctive use of *Ilah* otherwise occurs, as has just been noticed in regard to the Arabic.

With respect to the Ethiopic, to which I referred, as being subversive of, instead of favouring Gilbert Wakefield's *lower sense* of Θεὸς, Professor Lee asserts, that the word አምላክ: *Amlák*, on which the stress of my remark rests,

has no such meaning as that which I had attached to it. He adds: "Ludolf says in his Lexicon, (col. 60.) 'አምላክ: Deus *Pl.* አማልክት: Dii *Ps.* lxxx. 1. 6. *pecul.* Ethnicorum.' If indeed the word here used had happened to be እግዚአብሔር: then would the Doctor's remark have had some weight (Lud. Lex. col. 541.) but the case is otherwise*." Now, what is the impression left by this criticism on the mind of the reader? Must he not conclude, that the word *Amlák* does not, in "the strongest and most appropriate" manner, express the idea of Supreme Divinity? and that it really favours the lower sense of Wakefield? Yet the very reverse of all this is the truth; and, in order to give his readers a just conception of the force of the word, Ludolf, in the passage above quoted, caused the Latin to be printed in capitals, thus, DEUS; which the Professor very conveniently omits, and thereby leaves it to be inferred, that the word has no such distinguished signification. That አምላክ: *Amlák* is equivalent to Θεὸς, and expressive of true and proper divinity is obvious from its use in the Abyssinian Catechism:

ኢየሱስ: ክርስቶስ: እግዚእነ: ሰብእ: ወሚመ: አምላክ:

"Jesus Christus Dominus noster estne homo an vero DEUS?"

* Remarks, p. 109.

አምላክ፡ ወሰብእ፡ ኀቡረ፡ በአሐዱ፡

"Deus et homo simul in unâ persona*."

Thus also in the Liturgy: አምላክ፡ ተወልደ፡ እምእመላክ፡ "God *(Amlák)* was born of God *(Amlák)*." አምላክ፡ ዘእመአምላክ፡ ዘበአማኑ፡ "Very God *(Amlák)* of very God *(Amlák)*." በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፬አምላክ፡ "In the name of the Father, and the Son, and the Holy Ghost, one God *(Amlák)*." ዕረይ፡ ውእቱ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ፡ "The Father, Son, and Holy Ghost are equal — one God *(Amlák)*." ወልድኁ፡ እግዚእነ፡ ወአምላክነ፡ "Thy Son, our Lord, and our God *(Amlák)*." ደመ፡ ክርስቶስ፡ አምላክነ፡ "The blood of Christ our God *(Amlák)*." In Rom. i. 25, we also find the word applied as in the text under consideration: ፈጣሬ፡ ኵሉ፡ ዘውእቱ፡ አምላክ፡ ቡሩክ፡ ለዓለም፡ "The Creator of all, who is God *(Amlák)* blessed for ever." Professor Lee's remarks are, therefore, altogether destitute of foundation; and *Amlák* (the word used by the Ethiopic translator, Rom. ix. 5), strictly and properly signifies God.

The word proposed by the Professor, properly answers to Jehovah; and its etymological import is "Lord of the Universe," corresponding to

* Ludolfi Hist. Ethiop. Lib. III. c. 5.

the رَبّ العالمين of the Arabs, and the Rabbinical רב העולמים. The indiscriminate use of the two words by the Ethiopic translator does not affect my argument: it is only one of the numerous inaccuracies with which this ancient version is chargeable.

It is scarcely necessary further to add on this passage, that in the Armenian Turkish version, and in the edition of the Turkish recently brought through the press by the Scotch Missionaries at Astrachan, the reading الله *Allah* is found, and not اله *Ilah*. In the earlier editions of the Turkish, printed in Russia, the Tatar word تڭري *Tengri* "God," had been adopted from Seaman; and in the Orenburgh Tatar version, the Persic word خداي *Chuda* is used, which has the same signification.

Finally, Professor Kieffer has cancelled the page of Ali Bey, in which اله *Ilah* occurs, Rom. ix. 5. and reprinted it with الله *Allah:* so that the point is *in fact* given up, whatever Professor Lee may think or write to the contrary.

CHAPTER VII.

Use of Synonymes. Condemned by Father Simon and Dr. Campbell. Refutation of Professor Lee's Arguments in their Defence. Style of Scripture. Oriental Style. The Style of the Koran. Difference between بِرّ *Birr, Righteousness, and* تقوي *Takwa, Piety. Their Combination to express* Δικαιοσυνη *subversive of the Doctrine of Justification by Faith. The rendering "Faith counted instead of Righteousness" Neonomian.*

Besides very materially affecting the true sense of many passages of the New Testament, which clearly prove the divinity of the Son of God, it was shewn in the Appeal, pp. 32—34. that the version of Ali Bey was also calculated to convey erroneous notions relative to the important article of a sinner's justification in the sight of God. Before proceeding, however, to examine Professor Lee's strictures on this subject, it will be necessary to advert to his remarks on that of Synonymes, which subject originally gave rise to my development of the improper manner in which the Greek word δικαιοσυνη "righteousness" is not unfrequently translated in the Turkish version.

If, in my original Remarks to the Committee, I was extremely brief on the subject of synonymes,

it arose solely from a persuasion that the instances which I exhibited, merely as a specimen, were, of themselves, sufficient to convince that body of the perfect incompatibility of such a style of language, with the dignity and precision of Scripture diction. My disapprobation of it, and the ground of this disapprobation, I conceived to be distinctly stated in the manner in which I designated that class of my objections: "The useless employment of synonymes where one word would sufficiently express the force of the original." The instances were: *righteousness and piety* for "righteousness;" *glorify and praise* for "glorify;" *unoccupied, unemployed* for "idle;" *anguish and sorrow* for "sorrow;" *worthy and deserving* for "deserving;" *quick and ready* for "swift," &c. I regarded it as a matter perfectly decided to the satisfaction of every person versed in Biblical literature, that such an use of synonymes was altogether inadmissable into versions of the Sacred Scriptures. Father Simon, in his critique on the version of Port Royal, remarks: "I do not believe that any judicious person will approve of another remark which the same translators add in their Preface, when they affirm, that it is not to depart from the letter to make use of divers words to express a single one. I durst avouch, on the contrary, that an interpreter who designs to represent the character of the author whose

works he translates, *ought not to alter his version by using synonymous words;* for if he be desirous to explain some of them by others that are more clear and better known, they must not be inserted in the text of the version, but in the margin, as several translators in these latter times have done."

"By this means," he adds, "we return the simple style of the Evangelists and Apostles, and even their words, as much as possible, without rendering ourselves unintelligible: whereas the translation of Mons, *which is full of synonymous words and phrases, does not exhibit to us the genuine style of the New Testament. They sometimes limit or weaken the sense of the original by this expletive word, and then it becomes no longer the Sacred Text, but a certain interpretation**." On these remarks, Dr. Campbell, whose opinion ought to be allowed considerable weight in questions of this kind, observes: "Mr. Simon condemns it much in a translator to explain, by several words, what might have been translated by one only. *I condemn it no less than he*†."

Professor Lee, however, is differently minded; and to his judgment, the practice here condemned stands approved: First, because he imagines its

* Critical History of the Versions of the New Testament, Part II. p. 273.

† Prelim. Dissert. XI. p. i. § 23.

parallel is to be found in the Hebrew Bible: Secondly, because it is agreeable to the style of the best Oriental books: Thirdly, because it gives emphasis to the subject: And, lastly, because no religious truth is thereby injured.

1. The Hebrew Bible abounds with this style. "If the style itself is incompatible with the dignity of the Holy Scriptures, how comes it to pass, that the Hebrew Bible abounds with it*?" p. 57. That the Hebrew Scriptures abound with *useless* synonymes, will, I believe, be a new doctrine to many who have been in the habit of making themselves familiar with the original of the Old Testament; and I rather doubt whether they will admit, that it exhibits numerous "nouns of excess." It is true the authority of Glassius is quoted in a note; and I certainly agree with my antagonist in thinking, that "on this question, his authority will, perhaps, be allowed to be sufficient," p. 56. But, in order to ascertain the real opinion of this learned author upon the subject, we must suffer Glassius to speak for himself, and not receive his testimony in the garbled manner in which it is introduced to our notice by Professor Lee. "Pleonasmus seu abundantia verborum aut sententiarum ita dicitur, non quod otiosa plane sint aut inutilia, quæ repetuntur vel abundant: sed quod sine illis nihilominus videre-

* Prelim. Dissert. XI. p. i. § 23.

tur necessarius sensus constitutus. Abundantes autem illæ voces *vel* rem plenius exponunt, *vel* emphasin addunt, *vel* affectum dicentis arguunt, *vel* distributionem notant, *vel* demum ex usu linguæ sanctæ ita ponuntur*." So far from conceiving the fulness of expression which abounds in the Sacred Scripture to be unnecessary or superfluous, our venerable critic is shewing that it cannot be dispensed with, and that, on accurate investigation, we shall always find some reason calling for its use. It would be supposed, from the reference that is made to his authority, that he really took up the subject of useless synonymes, and that we should be furnished with some examples quite in point: but it is just the reverse. Not one of all the instances which he adduces under the head of pleonasms, has any relation to our present subject; and I will venture to affirm, that no example, such as those condemned in Ali Bey, are to be found either in the Old or the New Testament.

But granting, what is here pointedly denied, that the Bible did abound in the use of synonymes, can this be deemed sufficient to warrant a translator to employ similar couplets where they do not occur in the original? If we admit this, then I should like to know by what law he is not to synonymize the synonymes themselves, if

* Phil. Sac. col. 1230. Edit. Lips. 1725. 4to.

his fancy or taste should so dictate, so that instead of one couplet of such words we should have two, and so on in proportion.

2. It is maintained, "that the best books to be found in the East, whether written in the Arabic, Persian, or Turkish languages, are all composed in this style." "This," adds the Professor, "is a fact, of which, I believe, no one, if we except Dr. Henderson, has ever entertained a doubt; a proof that the *sacred* taste of the Orientals differs very widely from that of the Doctor." p. 57. That the Orientals of the present day, and especially the Turks, are partial to the use of synonymes, will not be disputed: whether the *best books* written in the languages specified by Professor Lee be *all composed in this style*, it would be the height of presumption in one who "does not appear to have read one book of authority in either of them" to pretend to call in question. He may be allowed, however, simply to ask, what degree of excellence and authority his opponent is disposed to concede to the Koran? It is well known, that Labid, a cotemporary of Mohammed, and a celebrated Arabic poet, was so struck with the style of this book, that, immediately on reading it, he took down his prize poem which had been hung up in the temple at Mecca, and yielded the palm to the prophet, whose religious system he embraced in consequence. It is not my in-

tention to eulogize the taste of Labid, respecting which very different opinions obtain among those who have read the Koran in the original; but it is of importance to our present enquiry, to advert to the fact, that the circumstance of his conversion is boasted of wherever the doctrines of Islamism are propagated, being regarded by the devotees of that religion, as an irrefragable proof of the inimitable style of their sacred book, and its undeniable claim to divine inspiration. Now, it might have considerable influence in deciding the question in debate, if it could be proved that this book is composed in the style reprobated in the Appeal. If it only can be shewn, that it contains any thing analogous to *unoccupied and unemployed, worthy and deserving, quick and ready,* and such like synonymic combinations, it might, perhaps, go far towards convincing some minds of the propriety of adopting them in translations of our Holy Scriptures, designed for circulation among Mohammedans. No such instances, however, have been produced, and I do not believe any can be produced; but if they should, I frankly own, that, for my part, even then the ideas which, in common with many others, I entertain on the subject of "sacred taste," would invincibly constrain me to withhold my assent from their adoption.

It is, says Dr. Campbell, in his able work on

the Philosophy of Rhetoric*, considered as of the nature of tautology, to lengthen a sentence by coupling words altogether, or nearly synonymous, whether they be substantives or adjectives, verbs or adverbs. But it is an invariable maxim, that *words which add nothing to the sense, or to the clearness, must diminish the force of the expression.* There are certain synonymas which it is become customary with some writers regularly to link together; insomuch that a reader no sooner meets with one of them, than he anticipates the introduction of its usual attendant. It is needless to quote authorities ; I shall only produce a few of those couples which are wont to be thus conjoined, and which every English reader will recollect with ease. Such are—*plain and evident, clear and obvious, worship and adoration, pleasure and satisfaction, bounds and limits, suspicion and jealousy, courage and resolution, intents and purposes.* The frequent recurrence of such phrases, is not indeed more repugnant to vivacity than it is to dignity of style.

It has been thought by some, that words of this description are perfectly identical in meaning, and, that they are only different signs of the same idea; but, the more language becomes the subject of critical investigation, the more it is found,

* Vol. II. p. 237.

that, whatever may be their apparent agreement, they radically differ as it regards their individual bearing, and the extent and shades of meaning which they convey. That the same holds true of the Oriental languages, will presently appear; and it was this, still more than the simple circumstance of style, which formed the ground of my objection to the introduction of synonymes into versions of the Holy Scriptures.

3. Their use, however, is farther pleaded for, on the principle, that they "give emphasis to the expressions in which they have been found," pp. 56, 57. But who does not see, that the very same thing may be said in vindication of their use in the European languages? In fact, wherever they are employed, it is to be presumed, that it is with this view, which is indeed distinctly avowed by the translators of Port Royal, in the preface to their version of the New Testament. Yet, if we examine the instances in which such usage is adopted, we shall find, that no particular emphasis attaches to the words of the original thus translated; at least, no greater emphasis than might have been equally well expressed by equivalent words of the language into which the version is made. Let us take, for example, the word ἀξιος: what peculiar emphasis does it possess in any given passage, which would not be sufficiently expressed by the Arabic word مستحق

Mustahak, meritus, dignus? Or what is there emphatic in the word ἀργοι, rendered "idle" by our translators, Matt. xx. 3. which is not adequately represented by Seaman and Brunton, both of whom have ايشسز *Ishsiz*, occupatione carens? It is not, however, the suffrage of these two translators only, that stands opposed to such a mode of combining what are usually called synonymous words: it is opposed by the whole conclave of translators, if we except the Gentlemen of Port Royal, Ali Bey, and one or two more, who have already met with deserved castigation.

The last ground on which Professor Lee rests his defence of synonymic combinations is, that, in the cases adduced, "no religious truth has been injured;" and having thus briefly stated it, he adds: "we may dismiss class the second without any further ceremony," p. 57. Such, however, as have read his Remarks, will recollect that he was at considerable pains in endeavouring to get rid of the particular bearing which was shewn in the Appeal to attach to a combination of this sort; and I hope he will not be alarmed at my once more calling up "the *pallentes umbræ* of the unhappy words بِرّ وتقوي *Bir watakwa* (righteousness and piety) from their place of rest*," in order more fully to state my objection to the use

* Remarks, p. 68.

Ali Bey has made of them in the Turkish New Testament.

It was stated, Appeal, pp. 28. 31. that, among eight different ways employed by Ali Bey to express δικαιοσυνη *righteousness*, one of frequent occurrence was the combination of the words just quoted. Now I must beg it to be distinctly understood, that my objection to this particular combination arose principally from a conviction, that the two words were far from being perfectly synonymous; and that, from the difference of meaning existing between them, sprang an error of the most alarming and pernicious nature in those passages of the New Testament, which treat of justification before God. I unavoidably attached to the latter word (تقوي *Takwa*) the idea of what is usually called a Christian grace, the personal and inwrought quality of *piety*, which forms a prominent feature in the character of every believer, and is not less conducive to his eternal safety and felicity, than it is evidential of the reality and genuineness of his faith. In a word, I considered it as comprehending *works*, and therefore could not but view its use in the disputed instances as subversive of the grand doctrine of justification by faith alone, without any regard to human performances.

In perusing Professor Lee's Remarks on this subject, I have paid more than ordinary attention,

both to his etymological definition of the words in question, and his theological reasonings relative to justification; but I must candidly confess, that so far from removing my scruples, they have only tended more deeply to rivet my conviction of the dangerous consequences to be apprehended from the circulation of a version containing such obnoxious renderings.

With respect to בִּרּ *Birr*, as a proper word by which to translate δικαιοσυνη, I see no valid objection that can be made to the use of it, especially as it "has long ago been adopted by the Christians of the East *." This circumstance is perhaps of greater importance than the Professor may have imagined, as it tends to produce a degree of uniformity among the different versions brought into circulation in Oriental countries, by means of which, they would lend each other mutual countenance and support. Nor do I suppose that I shall be thought singular in the opinion, that it would be most desirable to have a standard Arabic version of the Bible, from which translators into the Persic and Turkish languages might adopt, without variation, all the principal words, except in those cases in which their place could be equally well supplied by native words in these languages. But not to insist on this: when I pro-

* Remarks, p. 69.

posed the other Arabic word عدالت *âdalet*, it was merely in lieu of the synonymic combination, and because بر *birr* might be thought by some not to be sufficiently expressive. We are told, indeed, in "rather a curious note," at the foot of page 75 of the Remarks, that "the word عدالت *(âdalet)* does not mean *righteousness* in a religious sense; but is the forensic term *right* or *justice;*" but this is only another instance of the gratuitous *ex cathedra* assertions with which the Remarks so much abound. Supposing, however, that our Author were perfectly accurate here in reference to the *forensic* sense of عدالت *âdalet*, every one conversant with polemic divinity is aware that the word δικαιόω is plainly a forensic term, as used in relation to evangelical justification; and Witsius does not hesitate to say, that "scarcely any who love to be called Christians have such a bold front or stubborn mind as to deny it. Certainly the Popish doctors themselves generally own it*." But the Professor says that this sense will not suit Matt. v. 6. Very true; but where did he learn that the *forensic* was the only sense attaching to عدالت *âdalet?* Certainly not from Ali Bey; or, if we must consider him as uniformly using it with this exclusive signification, and not also, at times, "in a religious sense,"

* Economy of the Covenants, Book III. Chap. iv. § 5.

what construction are we to put upon the following passages in which he uses it for δικαιοσυνη, *righteousness*? Rom. xiv. 17. "For the kingdom of God is not meat and drink, but *justice* (عدالت *âdalet*, "as executed in the courts of law*"), and peace, and joy in the Holy Ghost." 2 Cor. iii. 9. "For if the administration of condemnation be glory, much more shall the administration of *justice* (عدالت *âdalet*, "as executed in courts of law") exceed in glory." vi. 7. "By the word of truth, by the power of God, by the arms of *justice* (عدالت *âdalet*, "as executed in the courts of law"), on the right hand and the left." What ideas must the Turks form of the Christian religion, if such be the genuine meaning of these passages as they stand in the Turkish New Testament? With the exception of the *Kadis*, I fear we shall find but few among them disposed to give it unqualified reception. Whether it be "as good divinity as that proposed by our Doctor," and whether, upon Professor Lee's own shewing, it can be proper to circulate an edition of the New Testament containing such divinity, let the reader determine.

To proceed: instead of uniformly employing the word بر *Birr* by itself, to express δικαιοσυνη, which he does in nearly *forty* instances in the

* Remarks, p. 75.

course of the New Testament, Ali Bey sometimes combines with it the word تقوي *takwa*, which we now propose to consider. According to the Lexicons, it is derived from the root وقي *waki*, cavit, servavit, custodivit; and under the eighth conjugation, timuit, coluitque Deum, pius fuit. Its signification is, therefore, *caution or abstinence from evil, the fear of God, piety*. If we examine the manner in which it is used separately by Ali Bey, we shall find that he attaches nearly the same idea to it. Thus, Luke ii. 25, and Acts ii. 5. he gives one of its forms متقي *mutteki* as a translation of ἐυλαβης *pious, religious;* and Acts x. 2. for ἐυσεβης. The very word in question is, in fact, that by which he renders ἐυσεβεια, *godliness, piety*, in all the passages in which it occurs in the New Testament. Is it not evident, therefore, that if on the one hand, بر *birr*, "righteousness," be used to express the highest degree of moral rectitude as one of the divine attributes; and is the root which, together with its derivatives, is employed to denote the act and consequences of justification, as it regards the sinner's state before God; and if, on the other hand, تقوي *takwa*, "piety" be restricted by its application to man only, and express a quality, or a constellation of qualities, which are never represented in Scripture as

entering into the matter of our justification, but which, in fact, form a very important part of subsequent holiness or Gospel sanctification, it must incontrovertibly follow, that the two words are far from being synonymic or convertible terms, and that the latter cannot in any way be applied to the subject of our becoming righteous in the sight of Jehovah, without completely subverting the doctrine of the New Testament on this most important article. All who have perused that volume with attention, must be aware, that we are nowhere said to be justified on account of ἐυσεβεια *piety*, but that, on the contrary, God is expressly styled "the Justifier of the ungodly," or *impious*, τὸν δικαιοῦντα τὸν ΆΣΕΒΗ, Rom. iv. 5. such being the character of every person who is justified up to the moment of his being constituted righteous at the bar of heaven. According to the reasoning of the Apostle Paul in the chapter just quoted, as well as in other parts of his epistles, בִּרּ *birr* "righteousness," and تقوي *takwa* "piety" are, as far as it regards our justification, diametrically opposed to each other. In this view of the matter *piety* is another name for *works*, and we have only to substitute the one for the other, to perceive at once how perfectly antiscriptural it is to ascribe to this moral quality any influence in effectuating the important blessing

we are here treating of. It is true, Professor Lee endeavours to evade the force of this argument, by asserting that the works to which God's righteousness is opposed, were those performed by the Jews in the observance of the law of Moses*; but the fact is, it is equally opposed to works performed in obedience to the Gospel, as a ground of acceptance with the Most High. The δικαιοσυνη or *righteousness* which alone constitutes the ground of this free and gracious act, on the part of the great Governor of the Universe, is not as was observed in the Appeal, p. 33. any inherent or implanted righteousness, or any works of righteousness done by man, but the meritorious righteousness of our Lord and Saviour Jesus Christ.

That such was the sentiment held in the primitive church, is evident from the following striking passage in the Epistle of Clement to the Corinthians: Πάντες οὖν ἐδοξάσθησαν καὶ ἐμεγαλύνθησαν οὐ δι' αὐτῶν, ἢ τῶν ἔργων αὐτῶν, ἢ της δικαιοπραγιάς ἧς ἐνειργάσαντο, ἀλλὰ διὰ του θελήματος αὐτου. καὶ ἡμεις οὖν διὰ του θελήματος αὐτου ἐν Χριστῳ Ἰησου κληθέντες, οὐ δι' ἑαυτῶν δικαιούμεθα, οὐδε διὰ τῆς ἡμετέρας σοφίας, ἢ ΕΥΣΕΒΕΙΑΣ, Ἡ ΕΡΓΩΝ ΩΝ ΚΑΤΕΙΡΓΑΣΑΜΕΘΑ ΕΝ ΟΣΙΟΤΗΤΙ ΚΑΡΔΙΑΣ, ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰωνος ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν, ᾧ ἔστω δόξα εἰς τοὺς αἰωνας τῶν αἰώνων. ἀμήν†. "These, therefore, all attained to glory and

* Remarks, p. 71. † P. 41. Edit. Oxon.

greatness, not by themselves, or their works, or by the righteous actions which they performed, but by His will. We also being called by his will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or PIETY, or WORKS WHICH WE HAVE WROUGHT IN SANCTITY OF HEART, but by faith, by which Almighty God hath justified all from the beginning of the world. To Him be glory for ever. Amen."

The same doctrine is thus explicitly taught in the Homilies of the Church of England: "The very true meaning of this proposition or saying, We be justified by faith in Christ only, (according to the meaning of the old ancient authors), is this: We put our faith in Christ, that we be justified by him only, that *we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good work of our own that is in us, or that we can be able to have, or do,* for to deserve the same; *Christ himself only being the cause meritorious thereof**." And again: "Because all this (justification by faith) is brought to pass *through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us,* or of *any work that cometh from us;* therefore, in that respect of merit and deserving, we for-

* Third Part of the Sermon of Salvation.

sake as it were altogether again faith, works, and all other virtues*." The same doctrine is taught by Hooker in his Discourse of Justification, in which, when opposing the Roman Catholics, he makes the very distinction which we maintain to exist between righteousness and piety: "Whether they speak of the first or second justification, they make it *the essence of a divine quality inherent;* they make it *righteousness which is in us.* If it be in us, then is it ours, as our souls are ours; though we have them from God, and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils, we fall to dust: but *the righteousness wherein we must be found, if we will be justified, is not our own;* therefore, we *cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him.* In him God findeth us, if we be faithful, for by faith we are incorporated *into Christ.* Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is *impious* in himself, full of iniquity, full of sin, him being found in Christ through faith, is justified†," &c. To these authorities, I shall add that of a Presbyterian divine: "Faith justifies, as it is the instrument or mean of justification. In this instrumentality, *no other*

* Third Part of the Sermon of Salvation.

† Works, London, 1670. fol. p. 495.

grace of the Spirit, and no work of the law are to be associated with it. Nor is it for its own intrinsic worth, that a man is justified by the instrumentality of it; for he is nowhere said in Scripture, to be justified *for* faith, but only to be justified *by* it*."

According, therefore, to the Apostolic testimony, and the opinion of these theologians, *piety* cannot, in any point of view, or under any modifications, be taken into the account in the matter of our justification, either as forming part of our justifying righteousness, or as giving the righteousness of Christ any validity on our behalf; consequently, to translate δικαιοσυνη, "righteousness," in those passages which relate to justification, by تقوي *takwa,* which uniformly and exclusively signifies *piety in man,* must infallibly lead the reader to seek for something within himself, or performed by him, as the ground of his acceptance. And to join *righteousness* and *piety* together in this matter, what is it, but to set forth anew the old error of the Galatians, who could not rest satisfied with the all-sufficiency of the meritorious work of Christ, but conceived it was necessary for them to add something of their own to help it out, and render it peculiarly available to their salvation?

* Colquhoun on the Law and the Gospel, p. 172.

It was on this ground that I objected to the rendering "for the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the RIGHTEOUSNESS AND PIETY of faith." Rom. iv. 14. For I believe I shall be borne out in affirming, that the foundation on which this promise rested, as well as the channel of its conveyance, was not any obedience, righteousness, or piety of the Father of the faithful, or of his seed, either before, under, or after the Mosaic dispensation, but *the righteousness of the Messiah*, the seed that should come, with a special view to whom it was made, and in virtue of whose obedience unto the death, it is given unto them who believe. Gal. iii. 16—22. It is because faith terminates on this finished obedience of the Saviour, as its grand object in the matter of justification, that it is called δικαιοσυνη πιστεως, "the righteousness of faith," a designation nowhere given to implanted righteousness, although it be also true, that God "purifieth the hearts of men by faith." Acts xv. 9. It is for the same reason that those who are absolved from their legal obligation to punishment, and accepted into a state of favour with God, are said to be δικαιωθέντες ἐκ πίστεως "justified or made righteous by faith." Rom. v. 1. Admit, on the other hand, what is contended for by Professor Lee, that the promise is through a *righteousness*

and *piety* springing from faith, and that this faith is available because it is "*active, devotional, cautious, abstinent,*" p. 70; that *piety* forms part of the gift of righteousness in virtue of which believers shall reign in life. Rom. v. 17. p. 71; that Abraham's faith "included the practice of piety," ibid. and that moral goodness, righteousness, or piety, is what Paul refers to Gal. ii. 21. p. 73; and you not only introduce a manifest confusion into the language of Scripture, but assign to the works or piety of the sinner an important place in the matter of his justifying righteousness.

We are told, indeed, p. 70, that "in any sense the *piety* of faith cannot be said to be the *piety* of works, or of self-righteousness, unless our appellant has discovered some rule of logic with which the world has been hitherto unacquainted;" but it would have been more satisfactory if the Professor had pointed us to some passage of Scripture in which it is taught, that the *piety* of faith (if such an expression be found there) means a piety which is the *object* and not the *effect* of faith. For my part I cannot but think that *piety of faith* is very closely allied to what the Apostle calls the "*work of faith,* and labour of love, and patience of hope." 1 Thess. i. 3. and is, therefore, to be placed under the head of *sanctification,* and not under that of *justification,* to which it would

stand opposed even as a Christian grace, if the communication of the divine favour in this act were, in any shape, referrible to its influence. For it becomes what the Professor calls "a piety of works, or self-righteousness," the moment any dependence is placed upon it as a ground of acceptance with God. Such, at least, appears to me to be the rule of logic laid down in the New Testament.

But, to conclude this long discussion, the reader has only carefully to analyze the whole of the Remarks, pp. 63—74, to be convinced, that, notwithstanding all that Professor Lee may say about justification by faith, the atonement and merits of Christ, self-righteousness, the Gospel of Christ, &c. by connecting *piety* with *righteousness*, or at least by vindicating Ali Bey for having so connected it, in such passages as Rom. iv. 13. v. 17. x. 3. Gal. ii. 12. iii. 6. 21, he, in effect, clearly admits, that it is something *in* man that is there meant, and consequently, that the δικαιοσυνη is not, or, at least, not merely, the justifying righteousness of Christ imputed to us, and received by faith alone. Was there no just cause then for alarm, on this infinitely interesting and momentous topic?

It is not merely, however, by this use of the synonymical combination بِرّ وتقوي *birr watakwa*, "righteousness and piety," in the matter of justi-

fication, that the doctrine of the Gospel is subverted: it is also corrupted by the rendering, Rom. iv. 3. ده وايماني برّ يرينه صايلدي "And that faith he counted *instead of* righteousness." On this I observed in the Appeal, p. 32. that "it substitutes faith, as a principle which God will accept in lieu of obedience, than which nothing can be more contrary to the whole scheme of revealed mercy." At this assertion, Professor Lee expresses himself in no small degree surprised, conceiving it to be a complete contradiction to affirm, that any person can insist upon good works the one moment, and the next broach a sentiment which goes to exclude their necessity; but it must be remembered, that this is a contradiction for which I am not at all accountable. It is one which clogs the version of Ali Bey, and is found, more or less, to attach to every system which represent human deeds as a constituent part of our justifying righteousness. In fact, those who declaim most loudly against justification by faith alone, as a doctrine destructive of good works, are uniformly found to be the very persons who are most deficient in such works as the New Testament teaches to be well-pleasing to God: whereas those who reject all works of any kind, or degree, as influential in justification, are such as stand distinguished by a careful solicitude to be foremost in the practice of every

thing which tends to the glory of God, or the good of man.

The idea obviously conveyed by the words "to count faith *instead of* righteousness," is one of the favourite dogmas of the Neonomian system, which is thus stated by Macknight, in his note (2) on Rom. iv. 3. "In judging Abraham," says he, "God will place on the one side of the account his *duties*, and on the other his *performances*. And *on the side of his performances he will place his faith*, and by mere favour *will value it as equal to a complete performance of his duties*, and reward him as if he were a righteous person." But, surely, if by righteousness be meant conformity to the requirements of the Divine Law, and it be affirmed, that faith is imputed to me instead of my compliance with these requirements, or, at least, to make up for any defects in my obedience, am I not at liberty to conclude, nay, what other conclusion can be drawn, but that God relaxes the obligations of his Law, and admits me to happiness in a way consistent with their annulment? The influence of such a principle, in weakening the bonds of morality, is too obvious to require any elucidation.

"But, if we allow," says Professor Lee, "that the Turkish word يرينه is equivalent to his translation *instead* (a translation which my opponent does not invalidate) as given in the first passage,

I am still unable to discover what sense different from that found in our authorised version is here discoverable." The word in the English version is "*for:*" "Abraham believed in God, and it was counted unto him *for* righteousness;" but, I confess, that of the different meanings of which this preposition is susceptible, and certainly "instead" is one of them, it never once entered my mind, that such could be its signification in the passage under review. We are, indeed, further informed, p. 65, that "it is equivalent to the Greek εἰς and the Hebrew ל of the original Scriptures, notwithstanding our appellant's opinions to the contrary;" but the reader must do justice to my opinion, though now for the first time expressed, when he finds from the first lexicographical authority, that in the whole Bible, neither the one preposition, nor the other, signifies in any instance "instead of," or "in the room of." Parkhurst assigns *eighteen*, and Schleusner not fewer than *twenty-six* different significations to εἰς, but the disputed sense of "instead" is not once taken into the account. And with regard to the prepositive ל, no such meaning is given to it, either by Parkhurst or Gesenius; but, indeed, if it had, it would have made nothing to the present argument; for whatever force Professor Lee may be disposed to ascribe to this preposition in other parts of the Hebrew Scriptures, he will not contend that it

stands for εἰς, Gen. xv. 6. the passage from which the Apostolic quotation is made.

He proceeds: "If the faith here evinced by Abraham was accounted to him *instead* of righteousness, in the words of Ali Bey, or *for* righteousness, as it stands in our version, I suppose the meaning in either case is, that Abraham was esteemed righteous, in consequence of the faith there spoken of." Ibid. But what authority has the Professor for supposing, that any such meaning can be logically deduced from either of these prepositions? In what language has the term *instead,* the sense of *in consequence?* What certainty can there be in the Scriptures, or indeed in any other book, if we may be permitted thus to explain particular words and phrases *ad libitum?* To my mind it appears to be one thing to count faith *for,* or *instead of righteousness,* and something altogether different to count a person righteous *in consequence of that faith:* the one is the imputation of a moral act or quality, in lieu of universal rectitude: the other regards the subject of that operation of the heart, as sustaining the character of righteous in virtue of the relation in which he has been placed by faith.

With respect to the real meaning of the phrase εἰς δικαιοσυνην, I conceive it to be most satisfactorily given by Doddridge on the place, who renders it "*in order to justification.*" It is thus also that

Christ is said to be the end of the law, εἰς δικαιοσυνην, "*for*, or *in order to* justification to every one that believeth," Rom. x. 4. and that with the heart man believeth εἰς δικαιοσυνην, "*in order to*," or, as it stands in our version, "*unto* righteousness," or justification. In all these instances the word δικαιοσυνη denotes the grand blessing to be obtained, of the conveyance of which *faith* is the appointed instrument, and not a principle to be substituted in place of it, or, a succedaneum for moral rectitude, which is the sense given in Ali Bey.

CHAPTER VIII.

Examination of Professor Lee's Arguments in Vindication of the Mohammedan Sabbath. The Apocalyptic Market-day. Sweetmeats of Omnipotence. Meaning of the Word "Gospel." Mohammedan Paradise. New Testament Sense of the Word "Saints." Tutelary Saints. The Pregnancy of the Virgin Mary. The Mohammedan Antichrist.

I SHALL now consider Professor Lee's Remarks in defence of some of the other palpably "false "renderings" to which reference was made in the Appeal.

It was there objected, p. 35, to the substitution of جمعة *jumâ*, "*the Day of Assembly*," for παρασκευη, "the Day of *Preparation*," that the former phrase properly designates *the Mohammedan Sabbath*, and that its adoption into the Christian Scriptures makes the Evangelist speak of an appropriation of the day, which did not take place till several centuries after he wrote. Conceiving that the word *anachronism* was used not merely as denoting an error in the computation of time, but also as signifying the ascription of an event or events which happened at one particular period, to some other period, either antecedent or subsequent, I ven-

tured to charge the Turkish translator with a blunder of this description. Whether my meaning was not expressed with sufficient perspicuity, and whether the Professor's stricture on this head was at all called for, I leave others to judge.

But he doubts the accuracy of my remark respecting the appropriation of the day as the Mohammedan Sabbath, and thinks it is not so easy to be proved as I seem to have imagined, that this appropriation took place several centuries after the Evangelist wrote *. How it could take place before the time of Mohammedanism, it is somewhat difficult to conceive; and I believe we must adopt some new system of chronology ere it can be demonstrated, that Islamism was established in the age of the Apostles. That the Arabs considered the Friday as sacred, before the time of Mohammed, I admit; but that they kept it in honour of the creation, or that they assembled on that day, as they did after the introduction of the new system of religion, does not appear to be so clearly made out as my opponent would have us believe. The fact, however, that previous to its appropriation as the day of Mohammedan worship, it did not receive the name of جمعة *jumâ*, or assembly-day, but was designated by that of يوم العروبة *jewmul-arubet*, renders it more

* Remarks, p. 84.

than probable, that the Arabs borrowed it from the Jews, by whom the "day of Preparation" was called in the Chaldee dialect ערובתא *Arubatha*, either on account of its being the day before the Sabbath, or because it was that on which they made the necessary arrangements for the day of rest;—the very idea conveyed by the Greek word παρασκευη.

The further discussion, however, of this subject is very prudently *waved* by Professor Lee, who proceeds to ask; "What can our Appellant mean, when he says, the translator is guilty of an anachronism? Does he suppose that translators are not at liberty to use any words in their translations but such as were in use when the original itself was composed?" pp. 84, 85. No; he neither meant nor supposed any such thing; but he was, and still is of opinion, that it is perfectly incongruous to make the sacred writers speak of *things* which were not understood to exist in their day, as if they were already commonly known. The case before us is clearly in point, as is also that of the Apocalyptic *Market-day*, which we shall presently consider; and the circumstance, that the Apostle Paul introduces the *Tatars* to the notice of the Christian church at Colosse, five centuries before they were known either to the Greeks or Romans. Were we once to admit the principle advocated in the Remarks, I do not see why we

should not approve of *Good Friday, Maundy Thursday,* Matt. xxvi. 17; *Parish Priests,* Titus i. 5; *Parish Clerks,* 1 Tim. iii. 12; "now from the time the *clock struck* six, until *it struck* nine," &c. Matt. xxvii. 45. All these renderings (except the first) are found in translations of the New Testament, and most of them in one made by a person, no less skilled, perhaps, in the art of translation, than those who made the Arabic versions alleged by Professor Lee as authorities to vindicate the use of ﺟﻤﻌﻪ *jumâ,* the Mohammedan Sabbath.

But we come to a more serious fault, though I am sorry to say, it is one that Professor Lee treats with the same spirit of levity which characterizes too many of his Biblical criticisms. It is that which occurs Rev. i. 10. "I was in the Spirit, بر بازار گونندە *bir Bazar göninda,* ON A MARKET DAY," instead of "the LORD's day." "A very alarming conclusion truly!" says the Professor *. It will be allowed, that it required no great stretch of foresight to predict, that the individual capable of thus treating a glaring perversion of the language of Holy Scripture, would not scruple to undertake its defence; but that any person professing serious godliness, and a native of Britain too, the glory of whose country is the

* Remarks, p. 86.

distinguishing respect there paid to the sacred day, compared with the manner in which it is spent in other parts of Europe, should undertake to advocate so gross a dereliction of Christian feeling, is to me, I confess, perfectly inexplicable; and I trust, it will never be said, that such a rendering received the sanction of a Society established for the sole purpose of propagating the "word of God," whoever may be their advisers, or however strongly advice to this effect may have been urged upon them. The subject may not, indeed, affect those who reside in places where public marketing is prohibited on that day, to the same degree it must such as have weekly presented to their view all the enormities attendant on its conversion into a day of merchandise; but still, it cannot but appear utterly repugnant to every sacred association, to hear such a practice spoken of without reprobation by an inspired Apostle. Just as soon may it be affirmed, that Christ hath concord with Belial, or that he that believeth hath part with an infidel, or that the temple of God agreeth with idols, as that it is decorous and proper to translate the above passage, "I was in the Spirit on *a market-day!*" Surely after reading such a version, the Christian could not but feel the incongruity of joining in the song:

" Welcome sweet DAY OF REST,
That saw the LORD arise;
Welcome to this reviving breast,
And these rejoicing eyes."

But let us hear the reasons advanced by Professor Lee in defence of so notorious a breach of the principles of Biblical interpretation, and so revolting an offence against Christian taste. " Let us try to amend the translation in the way proposed by Dr. Henderson. It should have been translated, says he, by روز كوننده *on the Lord's day*. We have already seen, that by the word رب *Rabb*, the Mohammedans do not understand our Lord Jesus Christ, but God, to the exclusion of every other being. A Mohammedan will, therefore, understand by روز كوننده *on God's day*, an expression which will convey to him no precise meaning whatever:" pp. 86, 87. Having, in a former chapter fully shewn the futility of my opponent's reasoning, relative to the restrictive sense of the Arabic word رب *Rabb*, and proved, that, according to the best usage, it denotes any lord or master whatever, it is unnecessary to say more in refutation of his assertions on that subject; but it seems passing strange, that it should not have occurred to him, that the Mohammedans, after finding this identical word, رب *Rabb*, applied to

our Lord Jesus Christ by Ali Bey throughout his version, should not conclude, that the person here referred to is the same who is generally designated by the title of ربّ *Rabb*, by the penmen of the New Testament. Nor is it less surprising, that he should have been so forgetful as to permit himself to employ an objection against my proposed emendation, which militates with equal force against Ali Bey's own translation of the parallel phrase, Κυριακον δειπνον, 1 Cor. xi. 20. عشاء ربانى *âshai Rabbani*, "the *Lord's* Supper." Must not a Mohammedan, on Professor Lee's principle, understand by these words, *God's Supper*? And would he not be confirmed in his opinion by Ali's translation of the 23d verse; "For what I delivered unto you, I received of (الله تعالى *Allah Taála*) the *Most High God?*" Nor can it be urged against this mode of expression, that it is "unknown to the phraseology of Scripture;" for we read, Rev. xix. 17. "Come and gather yourselves together to *the supper of the great God.*" The devotee of Islamism would certainly reason as consistently with fair principles of interpretation, in calling in the one passage to illustrate the other, as the Author of the Remarks does, in quoting 1 Cor. v. 5. 2 Cor. i. 14. Phil. i. 6. 1 Thess. v. 2. in application to the present subject.

With respect to the unintelligibility of the phrase, "The Lord's Day," I cannot perceive how it should be greater to a Turkish Mohammedan than it is to the Mohammedans of Hindostan, or to the Malays. In the version destined for the use of the former, we read, خداوندكي دن *Chudawendaki den;* and the Malay translators have rendered it, *hârij mahâ Tûhan.* We are told, however, p. 90, that "it should be remembered, there are certain words or phrases, such as the Lord's Day, the Christian Sabbath, &c. in use in Christian countries, which would either be unintelligible to a Mohammedan, or Heathen, or would give an idea totally different from the scope of the original, if literally translated." And what is the conclusion to which we are conducted by this argument? "In a future edition, *perhaps,* the word *might be altered with advantage,* as it has been the case with the version of Luther; but I doubt whether a *better word* could be proposed now*." Is it not here distinctly avowed, that in preparing first versions of the Scriptures, or such as are destined for those nations or tribes that have been hitherto destitute of Christian instruction, translators ought to reject whatever phraseology they may conceive to be unintelligible, and substitute one of their own fabrication, how different soever the expres-

* Remarks, p. 91.

sions may be from those used in the original? If this principle be just, it will certainly very much facilitate the labours of Missionaries and others engaged in a work of this nature; and every possible means ought to be adopted, to put them in possession of it, that they may be relieved from those fetters by which they have hitherto felt themselves shackled in the execution of their important undertaking. They have only to carry it to the full and legitimate extent of its application, and the Mohammedans and Heathen will be furnished with translations of our sacred books, completely purged from every expression peculiar either to the Jewish or Christian economy, and so intelligible, as to supersede the necessity of the living instructor. "For my part," remarks Professor Lee*, "I had always supposed that versions of the Scriptures should be so made as to be *intelligible*, at least to those for whom they had been intended; and that, how unbending soever the phraseology of the originals might be, they must be rendered, in a translation, by *the phraseology in use among the people*, for whom such translation is made, *in order that they may understand them*, however different their style and taste might be from that of the original Hebrew and Greek texts." It may seem ignominious to advocate the cause of *unintelligibility;* but no reader of any re-

* Remarks, p. 151.

flection will contend, that the Scriptures can be universally understood by such as peruse them for the first time in any translation: numerous words and phrases must be perfectly new to them; while with others they will never be able to connect any proper ideas, unless they be taught by such as are previously acquainted with their meaning.

Before the religious public delegate full powers to any man or body of men to new-model the sacred diction of the Spirit of God, by commuting it for *the phraseology in use* among Infidels and Idolaters, it becomes them seriously to reflect on the consequences to be apprehended from such practice: for, if what the Baron Silvestre de Sacy asserts in the Appendix (p. 13) be true, that "*every intelligible translation is necessarily a kind of commentary,*" must not such versions as those made, or to be made, agreeably to the canon laid down by Professor Lee, be complete *commentaries?* And if so, what guarantee have we that they will not contain the mind of the translators, instead of the mind of the Spirit, and that the most absurd and dangerous errors will not be circulated under the sacred character of the word of God? The adoption of such a principle, however, is totally at variance with the fundamental rule of the Bible Society, which ordains, that the copies to be circulated by it, be "without note and COMMENT;" and, if I am not much mistaken,

the great majority of the friends of that institution will be disposed to question the propriety of constituting the individual, who professes this principle, the sole guardian and editor of any one version of the inspired oracles of God. For, after so explicitly and unblushingly avowing his approbation of the unhallowed rendering MARKET DAY instead of THE LORD'S DAY, what security have we that he will not take equal, if not still more daring, liberties with the sacred text?

Leaving the reader to examine the remarks of Professor Lee, on the encouragement given by the above rendering to the desecration of the Christian Sabbath, it is only necessary to add, on this passage, that when I said the Russian name of the day, *Voskresenie*, "Resurrection," was most appropriate, I never meant to affirm that it was at all appropriate as a *Biblical rendering*, but merely referred to it as the common designation of the day in the popular language of the Russians, and as strikingly descriptive of that glorious event which the first day of the week was instituted to celebrate.

The next point to which we must advert, is that respecting *the Sweetmeats of Omnipotence.* It was shewn (Appeal, p. 44), that in this bombastic style, Ali Bey has translated the simple word μαννα, *Manna,* John vi. 31. and the authority of Golius and Meninsky was produced in proof of

the accurate interpretation of the Turkish words. Now, does Professor Lee so much as attempt to fix upon me the charge of inaccuracy, in making the statement contained in the note? Or does he endeavour to invalidate the testimony of these two celebrated Orientalists? No; he only doubts "whether what I cited were done in a way sufficiently impartial to entitle me to the meed of praise, to which he says I aspired *." In reply to this, I can only assure the reader, that if I did not insert the whole of what stands in the Lexicons under the phrase in dispute, it was not done with any fraudulent intent, but merely to save room; as all that the Lexicographer adds, goes merely to shew, what every reader of Ali Bey's version, or of my note, must at once conclude, that by "Sweetmeats of Omnipotence," the Turks mean "The Manna of the Hebrews." But let us examine, for a moment, what the Professor has to say in defence of this delectable phraseology.

1. His first argument is *German* usage, which, of course, we may pass.

2. "The phrase used by Ali Bey is not without a parallel in Scripture, however paraphrastical it may be thought to be †." Here we have the same hackneyed remark obtruded upon us, which was so often employed in respect to the Divine Names,

* Remarks, p. 125. † Ibid. p. 126.

and is deemed universally applicable, but which no person of an enlightened and impartial mind can ever admit as available in Biblical translation. It will also be questioned, whether the phrases, "bread of heaven," and "food of the mighty ones," be exactly parallel to *Sweetmeats*, or *Pastry of Omnipotence*. In Psalm lxxviii. 25, the word מן *Man* does not occur, but in the preceding verse, where Luther retains it, and does not give it by *Himmelbrod*, or Heaven-bread, as the reader would conclude, from the manner in which this German phrase is referred to in the Remarks. The compound, *Himmelbrod*, "Bread of Heaven," is given by the Reformer as a translation of דגן־שמים *degan shamaim*, which is, however, more literally rendered by "Corn of Heaven," in our authorized version.

3. "But why," the Doctor will repeat, "did he not use the word من *Mann?* I answer, if he will look again into his Meninski and Golius, he will probably find, that this word is used to designate a medicine, just as the word *Manna* does among ourselves. And, in order to avoid this, Ali Bey preferred the phrase under consideration*." If Professor Lee be serious in assigning the medicinal sense, which, it seems, also attaches to the word, as the cause why our

* Remarks, p. 126.

Turkish translator preferred, in the present instance, the periphrase "*Sweetmeats of Omnipotence,*" I hope he will not be offended if I ask him, what he conceives to be the reason that induced Ali Bey to use the word من *Mann?* Heb. ix. 4. This circumstance, as well as the use of the word in the Koran, I noticed in the Appeal; but both seem to have escaped the obversation of my opponent. It is not, however, in these passages alone, that it has been adopted. It is also used, Rev. ii. 17. And, if any reliance can be placed on the Berlin and Paris Pentateuchs, it occurs, Exod. xvi. 15. 31. 33. 35. in all which places, unfortunately for the Professor's hypothesis, it cannot be understood as signifying "a medicine," but, with the exception of that in the Revelations, designates the manna which descended from heaven for the nourishment of the children of Israel.

4. The last, and we may suppose, the strongest ground for the use of the phrase "*Sweetmeats of Omnipotence,*" is, its adoption by the Metropolitan of Angouri in his edition of the Turkish Psalter, where we have both the word, and its interpretation: κουτρετ χελϐαση μανναη. "The Metropolitan," says Professor Lee, "must be left to answer for himself and Ali Bey; and I have no doubt his answer will be satisfactory*." For himself this

* Remarks, p. 127.

prelate may be left to answer; but I incline to think it rather betokens a sense of weakness to devolve upon him the *onus probandi*, relative to Ali Bey, which the Professor had taken so manfully upon himself. As to the satisfactory nature of the answer to be expected from his Eminence, I will not forestall the judgment of the reader by any anticipatory remarks.

Having expended his critical reasons, the author of the Remarks thus proceeds: "Whether such phraseology is scrupulously to be avoided, may be determined from the consideration of the word Gospel, adopted by our own translators; a word compounded of *God* and *spel*, as the best translation of the Greek Ευαγγελιον. If we try Dr. Henderson's principle, then, upon this word, will it not appear, that our Lord came to preach the *spel* (history, account, or speech) of *Omnipotence*, or of God, to the poor*?" Some readers will rather be disposed to doubt the aptness of the example here adduced; but the etymology here assigned to the word *Gospel*, and consequently the reasoning founded upon it, falls to the ground, the moment we introduce an Anglo-Saxon scholar into the arena. "*Godspel*," says the learned Dr. Marshall, of Lincoln College, Oxford, "*Lat.* Evangelium; *Anglis hodiernis* GOSPELL. *In Ælfrici, ut creditur, Glossario nondum edito legitur*, Evan-

* Remarks, p. 127.

gelium *vel* bonum nuncium, GODSPEL. *Hoc itaque tantundem valet ac Græcum* Εναγγέλιον. *Vox est composita ex* GOD *et* SPEL, *quorum prius significat tam* Deus, *quam* Bonus: *ut,* NYS NAN MAN GÓD BUTON GÓD ANA. *Lat.* Nemo bonus, nisi solus Deus. Luc. xviii. 19. *Quæ quidem* GOD *et* GÓD *nullâ sæpissimè gaudent distinctione orthographicâ, in codicibus saltem manu exaratis.*" Observ. in vers. Anglo-Sax. p. 509. And again, p. 510. "*Nihil aliud ergo significat Francorum* CUATCHUNDIDA *quam* Bonum indicium, *sive* nuncium; *quod Saxonico* GODSPEL *aptissimè conformatur. Ex hac linguarum cognatarum harmoniâ non obscurè evincitur, nostrum* GODSPEL *potius* Εναγγέλιον *significatu exprimere, quam* Dei historia; *quod tamen doctis quibusdam magis placuisse video.*" "Gospel," therefore, does not signify "the *spel* (history, account, or speech) of *God,*" but "the *good* history or account;" admirably corresponding in its etymology to the Greek εὖ *good,* and ἀγγελία *a message.* But the reader may further consult Junius in his Etymol. Anglican. in *Gospel,* and Dr. Adam Clarke's Preface to the Gospel of Matthew.

In the Appeal, p. 43, in the note, I adduced as another instance of improper translation: Luke xxiii. 43. "This day shalt thou be with me جنّتده JENNETDA, in (the Mohammedan) Paradise. Is it asked: what other word could Ali

Bey have employed? I have only to reply, that the *Arabic* of the Polyglott, the Propaganda and Sabat; Martyn's *Persic;* Seaman and Brunton's *Turkish;* and Frazer's *Tatar* versions, have all فردوس *Firdaws,* the very word from which the Greek παράδεισος is derived. The *Persic* of the Polyglott has بهشت *bihisht,* but فردوس *Firdaws* occurs in Ali Bey's own version. 2 Cor. xii. 4."

On this Professor Lee begins his remarks, as follows: "This is all as groundless as it is plausible*," by which the reader might be led to conclude, that the words referred to were not to be found in any of these versions. It is a fact, however, that they are so found; and I may now add, that فردوس *Firdaws* and not جنّت *Jennet* is the rendering of the *Malay,* the *Hindostanee* and the *Armenian-Turkish* versions.

He proceeds: "The Greek παράδεισος is not derived from فردوس *firdaus,* but the contrary, as the Oriental writers themselves allow; that part of the remark is, therefore, futile." If, instead of this mere counter-assertion, we had been favoured with unexceptionable Oriental authorities, some benefit might have accrued to the literary world from the fresh agitation of this etymological question; but as the Professor has not condescended to produce them, we must still

* Remarks, p. 124.

abide by the ancient Greek derivation given in the Onomasticon of Julius Pollux: οἱ δε παράδεισοι, βαρβαρικὸν εἶναι δοκοῦν τοὔνομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν ἑλληνικὴν, ὡς καὶ ἄλλα πολλὰ τῶν Περσικῶν. ix. 13. I will only add, that if any person is disposed to question the Persic origin of the word, we may, perhaps, not be far from the mark, if we trace it to the Armenian, in which it is still found, and is the common word for *garden*.

The Professor adds: "In the next place, the word فردوس *firdaus* conveys to a Mohammedan ear the idea of Mohammed's paradise just as much as the word جنّة above objected to, or the word بهشت *Bihisht* does," and refers us to a couple of passages in the Koran, in which فردوس *Firdaws* is employed to designate Paradise. That it is so used, is a fact with which I was not unacquainted at the time I wrote the Appeal; still I considered myself fully warranted to denominate جنّت *Jennet* the Mohammedan paradise, because I never found it used by Christian translators; because it is the word generally employed by Mohammedans to denote their heaven of sensual delight; and because, on the contrary, فردوس *Firdaws* is not of frequent occurrence. I do not expect, however, that these reasons will have much weight with my antagonist; but I hope he will satisfy the public on one point:

How it comes that all the versions (Ali Bey's alone excepted) should, with the most unanimous consent, reject the word commonly used by Mohammedans to depict their paradise, and that most of them should agree in adopting another word, which is also, but by no means so frequently employed for this purpose?

Fault was also found with the manner in which Ali Bey had rendered the word ἅγιοι "saints." Instead of rendering it by the proper word قديسلر *kadisler*, "*holy* persons," he translates it اولیالر *ewlialer*, which, according to the definition commonly given in the lexicons, signifies "*friends* or *favourites* of God," and also *great men*, and *ministers of state**. All this is granted by Professor Lee†; but he is not satisfied with me for omitting to quote Meninsky in proof of the latter part of the definition, although his authority after all only goes to shew the combination of the word with another (دولت *dawlet*) signifying *state* or *empire*, and thereby restricting the meaning in this case to *state-saints*, men high in office, favour, and dignity, in contradistinction from saints in the religious, or, to speak more properly, in the superstitious sense. Having left that "great storehouse" of Oriental learning, the Professor adds: "The word, therefore, in its *proper accepta-*

* Appeal, p. 38. † Remarks, pp. 96, 97.

tion, means *saints,* as being *favourites* of God; which every one who has been in the habit of reading Mohammedan books, knows to be the case." But does he mean to say, that a word properly signifying " saints *as being favourites of God,*" is a fit word by which to express the ἅγιοι of the New Testament? Would it not be supposed, that to impute to him such an opinion, is to torture his words with the view of rendering him ridiculous in the eyes of every person of solid acquirements in the art of Biblical interpretation? Yet he actually sums up the whole of his criticisms in the following manner: " We may, therefore, now leave the word اولیالر just as we found it, as being no less expressive of the term ἅγιοι, than the word قدیسلر which is elsewhere used*."

May it not be permitted, however, to enquire, by what law of criticism are we warranted to affix to ἅγιος the sense of *friend* or *favourite?* Is it because every one who is holy enjoys the favour of God? Professor Lee surely never can assign so weak a reason; for, on the same principle we might affirm, that it signifies an *heir,* it being a fact, that in Scripture the saints are called *heirs of God.* How then can he possibly have come by an interpretation which excludes the idea of *purity* from ἅγιος; an idea which is

* Remarks, p. 98.

not only radically inherent in the Greek word, but inseparately attaching to it in all the passages of the New Testament in which it occurs? It is not impossible that he took it from the fifth sense of Schleusner: "Qui est *Christianorum cœtui annumerandus, cui contigit beneficio Dei singulari religionis Christianæ cognitio, nullo sæpe ad mores animique affectionem respectu habito.*" In proof of this strange definition, the lexicographer refers to Acts ix. 13, 14. 32. 41. xxvi. 10. Rom. i. 7. viii. 27. xiii. 13. xvi. 15. 1 Cor. vi. 1, 2. vii. 14. Rev. xiii. 7. xx. 6. but I venture to assert, that in no one of these passages is the name ἅγιοι given to Christians, merely because they were members of the Christian Church, or participants of the external advantages of the Christian dispensation, but on the contrary they are so called because they either were in reality, or at least professedly ἡγιασμένοι ἐν ἀληθείᾳ, "*sanctified* by the truth," in consequence of which, the Apostle could address them: "And such were some of you, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, but ye are washed, *ye are sanctified*," &c. John xvii. 19. 1 Cor. vi. 11. In consideration of the direct tendency of the above interpretation, to instil false views of Scripture into the minds of commencing students of theology, and lead them to rest satisfied with the name and form, instead of the power of godliness, it is not saying too much of the lexicon which contains it, to

adopt the language of the learned Bishop of Limerick, and ask: "However useful and even indispensable on the table of the staid and principled divine, *should* this mingled mass of truth and falsehood, of acute philology and licentious innovation become the oracle of every unfledged and implicit theologian*?" If the principle adopted by Professor Lee with the suffrage of Schleusner, be admitted as valid, it will be one reason in addition to many others for serious apprehension, "that from those theological works which students are more and more taught to respect, as guides to the critical knowledge of Scripture, much confusion, much obscurity, repeated contradictions, and *a fatal habit of explaining away the most pregnant truths of Christianity*, may be superinduced upon, or rather substituted for, our manly, sound, and unsophisticated English theology†."

But there is another acceptation of the word اوليالر *ewlialer*, "saints," no less proper than that given in the Appeal from Meninsky, and approved by Professor Lee: *viz.* "*tutelary* saints," *patrons, protectors, guardians,* which seems still better to suit, Rev. viii. 3. in Ali Bey's version, and, according to which, the اوليالرڭ دعالري *ewlialerun̄ dualeri,* "prayers of the *protectors,*" will sig-

* Dr. Jebb's Sacred Literature, p. 328. † Ibid. p. 51.

nify the intercessions of *tutelary saints* in behalf of their votaries! Such is, in fact, the established and current Koranic meaning of the word, as will appear from the following quotations: Surah II. 100, 101. "Dost thou not know that God is Almighty? Dost thou not know that unto God belongeth the kingdom of heaven and earth? Neither have ye any *protector* (ولي *weli*) or helper except God:" ver. 258. "God is the *patron* (ولي *weli*) of those who believe." III. 27. "Let not the faithful take the infidels for their *protectors* (اولیا *ewlia.*)" 61. "God is the *patron* (ولي *weli*) of the faithful." 118. "God was the *Supporter* of them both (وليهما *weliuhuma*); and in God let the faithful trust." IV. 47. "God is a sufficient *Patron* (ولیا *welia*), and God is a sufficient Helper." 91. "Take not *friends* (اولیا *ewlia*) from among them: take no *friend* (ولیا *welia*) from among them, nor any helper." 118. "Whosoever taketh Satan for his *patron* (ولیا *welia*) besides God, shall surely perish with manifest destruction." 138. "They who take the unbelievers for their *protectors* (اولیا *ewlia*), do they seek for power with them? Surely all power belongs to God." VI. 51. "They shall have no *patron* (ولي *weli*), nor intercessor, except him (their Lord)." 69. "A soul becometh liable to destruction for that which it committeth: it shall

have no *patron* (ولي *weli*) nor intercessor besides God." VII. 193—195. "Verily the false deities whom ye invoke besides God, are servants like unto you. Call therefore upon them, and let them give you an answer, if ye speak truth. Have they feet to walk with? Or, have they hands to lay hold with? Or, have they eyes to see with? Or, have they ears to hear with? Say, call upon your companions, and then lay a snare for me: defer it not; for God is my *protector* (ولي *weli*) who sent down the book of the Koran, and he *protecteth* (يتولي *yatawelia*) the righteous." These specimens which I have given in the words of Sale's translation, lest any suspicion might attach to my own manner of rendering them, are sufficient to shew the common acceptation of the word in the Mohammedan Bible: to which, I shall only add, that it occurs in the same sense on the seal of the Emperor of Morocco, محمد ابن عبد الله ابن اسماعيل الله وليه ومولاه thus rendered by Silvestre de Sacy*: "Mohammed, fils d'Abd-allah, fils d'Ismaël. Dieu est son *protecteur* et son seigneur." Is it therefore too much to affirm, that if with this sense prominent in his mind, or rising from the perusal of any of these passages, a follower of the Arabian prophet, or one of the Oriental Christians

* Chrestomathie Arabe, Tom. III. p. 262.

who is familiar with Arabic, were to read Rev. viii. 3. in the version of Ali Bey, he will naturally understand the *saints*, the اولیالر *ewlialer* there spoken of, to be such as have been made the *objects of trust* by mortals, whose *protecting care* has been confided in, and whose *intercessions* have been assiduously supplicated as efficacious with the Most High? Ask M. Andréa de Nerciat, how he views the passage, and, if I am not greatly mistaken, he will give the same interpretation.

But Professor Lee will accuse me of inconsistency in endeavouring to prove that Ali Bey made his version both Mohammedan and Roman Catholic. To this it is only necessary to reply, that Ali does not appear to have had any settled notions whatever on the subject of religion. He was born a Catholic, lived a Mohammedan, and wished, we are told, to die a member of the Church of England: *Vir erat Polonus natus, multarum linguarum, sed religionis in speciem Turcicæ, re ipsâ, Deus scit cujus,* &c *. Was consistency to be expected in a version executed by such a character as this?

It was objected to the rendering Luke ii. 5. "With Mary, who *being* his espoused wife, was great with child;" that it suggests the idea of her being pregnant in consequence of her connexion

* Meninsky Thesaurus, Ling. Orient. Prooem.

with Joseph *. In reply to this, Professor Lee dexterously conjures up a supposition which he imagines I must entertain, "that as Mary was with child, when she is said to have been the *espoused wife* of Joseph, it must appear probable, at least, that this was in consequence of an improper connection; an inference," he adds, "which may be drawn from the original text, or our own authorized version, with as much propriety, as it can from the text of the Turkish translation †." I appeal to the reader whether any such sense is even *seemingly* implied in the terms of my objection? Did I not print the word *being* in Italics, expressly to shew, that it was upon this word that the point at issue turned, and not upon عورتي *ewreti*, "his wife," or نشانلو *nishanlu*, "espoused," on which words the Professor expends so much unnecessary criticism? The proposition contained in my objection, and that which he deduces from the original and our common version, are by no means identical. The latter read thus: "With Mary his espoused wife, being great with child:" the former reads, "With Mary, who *being* his espoused wife, was great with child." The one simply states that she was pregnant: the other, that she was pregnant in consequence of her connexion with Joseph.

* Appeal, p. 43, note. † Remarks, p. 121.

But although my opponent affects at first not to see the precise point of the argument, he is at last obliged to take up the participle اولوب *olup;* but tells his readers, that both the Turks and Persians "introduce words of this kind, just as the Greeks do, without any other intention than that of continuing the narrative, till the sentence is concluded in a verb in its proper tense and person; and not for the purpose of assigning a reason for the events related*." Admitting, that in certain connexions, this participial form, both of the substantive verb اولمق *olmak*, and of ordinary verbs, is used with a view to continue the narrative, I nevertheless believe it would rather puzzle Professor Lee, with all his practice in the Turkish, to establish the position, that it is never introduced "for the purpose of assigning a reason for the events related." Let us try a passage or two from the specimen he has given us from Ali Bey, at the end of his Appendix, adhering scrupulously to the Professor's own words: "Your eyes shall be opened, and ye, *being* (اولوب *olup)* like Gods, shall know good and evil. The woman *seeing* (كوروب *görup)* then that the fruit of the tree was good, &c. she took. At that time, the eyes of both *being opened* (آچلوب *atchilup)*, they knew that

* Remarks, p. 122.

they were naked. *Having sewed (دکوب dikup)* fig-leaves one to another, they made wrappers for wrapping themselves." To these instances, I shall add a couple from the New Testament; Matt. ii. 13. "*Being (اولوب olup)* divinely warned in a dream that they should not return unto Herod, they departed to their own country by a different way." 2 Tim. iv. 17. "But the Most High Lord *being (اولوب olup)* with me, imparted strength to me." Now, I would simply ask, Was not the knowledge of good and evil to result from our first parents being as Gods? Did not Eve take the fruit *because* she saw that it was good? Did they not discover that they were naked, *in consequence* of their eyes being opened? Was not the formation of the fig-leaves into wrappers *the effect* of their being sewed together? Did not the wise men depart by a different route *in consequence* of the heavenly admonition? And was not Paul strengthened *in consequence* of the presence of his Divine Master? Are not these instances perfectly parallel with that under consideration? Do they not manifestly exhibit the gerund, not as a mere continuative, but as specifying the cause of what follows?

The Professor's philological criticism on the word عورتي *ewreti,* is equally destitute of foundation. "The truth is," says he, p. 121, "the word عورتي *ewreti,* here used, does not necessarily mean

wife, but *woman*, in the sense of the Greek γυνη." Let us again call in Ali Bey to our aid, and let him be umpire between us: Matt. xxvii. 19. "His *wife* (عورتي *ewreti*) sent that they might say to him," &c. Acts v. 1. "With Sapphira his *wife* (عورتي *ewreti*)." Had we been told that عورت *ewret*, in its separate form, signified *woman*, in the sense of γυνη, it would have been an undisputed truth; but in the case before us, it happens to be in alliance with the suffix ي *i*, denoting the third person singular of the possessive pronoun, and rendering it equivalent to the Greek, ἡ γυνὴ αὐτοῦ, which the Professor may, indeed, render into English by *his woman*, but then the word *woman* must be taken in the low, or vulgar sense, or, as it is sometimes used by foreigners, who say, *my woman*, meaning thereby, *my wife*.

I shall conclude this chapter with *Dedjial*, the Mohammedan Antichrist. In Ali Bey's version of 1 John ii. 18. the Apostle is made to say: "Ye have heard that دجال *Dedjial* cometh"—a thing, I observed in the Appeal, p. 46, which is perfectly false: nobody ever having heard of the coming of *Dedjial* till the time of Mohammed, by whom an imaginary being of this name was introduced to the notice of his followers. It was admitted, that the cognate *dagolo* is found in the ancient Syriac version; but then, it was con-

tended that it occurs there unaccompanied with Mohammedan ideas. Professor Lee, however, attempts to justify the use of the word. Availing himself of my concession relative to the Syriac version, he argues: First, that "the Christians of Syria had heard of this دجال *Dedjial* at least five hundred years before Mohammed was born:" and Secondly, that "as the Christians of Arabia were formerly of the Syrian communion, nothing can be more probable than, that this word was in use among them, and understood as designating the Antichrist*." But it must be recollected, that however nearly the two words *Dagolo* and *Dedjial* be related to each other in an etymological point of view, they are not convertible terms; consequently, however early the Syrian Christians may have heard of *Dagolo*, they knew nothing of "this *Dedjial*," with whom alone we have to do on the present occasion. Again, if the Arabian Christians ever derived any such word from those of Syria, how does it happen that it is not to be found in any of the Arabic versions? If the word دجال *Dedjial* was already introduced among them, and had obtained currency for so many centuries as a designation of the New Testament Antichrist, why did they not employ it? I am here arguing on the supposition, that some one or other of the Arabic versions, at present known in Europe, was

* Remarks, pp. 136, 137.

made by those Christians, and designed for public and private use; but even viewing this as problematical, and supposing these versions to be the production of a more recent period, what satisfactory reason can be assigned for the translator's not adopting the word as a designation of Antichrist, seeing it had already been thus applied throughout the Mohammedan world? It cannot be urged, that they were ignorant of its use; and we may consider it as certain, that if Professor Lee had been one of them, he would infallibly have introduced it. It is more than probable, however, that they had the same scruples with Seaman, Brunton, Frazer, Martyn, Sabat, and all other Christian translators, the authors of the Malay version alone excepted, who may have been ignorant of the ridiculous ideas combined with the word by Mohammedans, and merely adopted it because it was employed by them to denote Antichrist.

The reasoning of the Professor, relative to our rejection of the words *Heaven, Paradise, Hell,* the *Earth,* &c. because the Mohammedan commentators have framed some ridiculous stories respecting them, and the name of Peter, because the Catholics have framed a ridiculous hypothesis upon it, is altogether aside from the point. These words have their common and appropriate use in all languages, altogether independant of the er-

roneous ideas which some particular people or denomination may attach to them; but دجال *Dedjial* is restricted in its application to the Mohammedan Antichrist exclusively; consequently, by adopting it into any part of the Christian Scriptures, we give a sense to the passage which it was never intended to convey. Nor can the plea of necessity be urged; it having been already shewn in the Appeal, that in the Arabic, the older Turkish and the Persic versions, a phrase has been adopted, which strictly signifies "The opponent or adversary of the Messiah."

CHAPTER IX.

Cases of Eunuchism. Matt. xix. 12. *"Hell" for "Everlasting." Signification of the Phrase, "To be in Christ." Futility of Professor Lee's Reasoning in Defence of the Omission of the Pronoun* οὗτοι, Rev. xix. 9. *and the Imaginary Reading* ἐν τῷ βιβλίῳ, xx. 12. *His Exclusion of the Worship of the Lamb from* Rev. vii. 10. *Shouldering the Cross.* αἱ γραφαι *improperly rendered by "Law" and "Divine Books." The Case of the Tatars.* Col. iii. 11. *Mohammedan Phrase "Lord of the Worlds." New Covenant.* 1 John ii. 7.

Proceeding in our examination of Professor Lee's Remarks on the subject of the *false renderings* charged upon the version of Ali Bey, we come next to consider the case of the eunuchs, Matt. xix. 12. The passage in the Appeal, on which he animadverts, is as follows: "بو شيلره عتيد اولان بويله اولسون *Bu sheilere âtid olan buile olsun: Let him be thus who is disposed for such things;* i. e. whoever is disposed or prepared to become an eunuch, let him submit to castration; it is an act of which I will approve. Yet, who does not perceive, that ὁ δυνάμενος χωρεῖν, χωρείτω, has no reference whatever to the cases of emasculation parenthetically mentioned as instances of what men are capable

of bearing; but to the state of celibacy, τὸν λόγον τοῦτον, specified in the preceding verse, where the identical verb (χωρουσι) is employed. Seaman and Bruton render the passage properly thus: قبول اتمكه قادر اولان قبول اتسون *Kabul etmeke kadir olan kabul etsun.*" p. 35.

After quoting my words, the Professor asks: "Does Dr. Henderson here mean to argue, that the former part of the 12th verse, which he says has been introduced parenthetically, has no reference whatever to the preceding or following context? If he means this, then may the instances of emasculation, which he sees, or thinks he sees in this parenthesis, be excluded*." I might leave it to the candid reader to decide, whether my expressions possibly admit of the construction here put upon them; but I cannot help expressing my surprise, that any such misconception could for a moment be imputed to me, since it was distinctly stated, that "the cases of emasculation were parenthetically mentioned as *instances of what men were capable of bearing*," and consequently were designed most pointedly to corroborate the doctrine taught in the preceding context. The position, therefore, which my opponent assumes being hypothetically false, the argument founded upon it must be false likewise.

* Remarks, p. 79.

Another instance of strange misconception, not however of my words, but of those of our Saviour, occurs in the following paragraph. After shewing that we are agreed in referring the *reception* spoken of, not to the state of emasculation mentioned in the 12th verse, but to that of celibacy mentioned in the 10th, the Professor asks: "If celibacy only is meant in the former context, and if this twelfth verse is an explanation of what was there laid down generally, how does it come to pass, that emasculation has here been *recommended as profitable*?*" I do not mean to affirm, that he represents our Lord as recommending the utility of emasculation; this sentiment he does not hold; but I certainly think I am warranted to affirm, that he conceives the passage to contain *a recommendation of the state of celibacy as profitable;* for such, in plain language, is his state of metaphorical emasculation. Now, I believe, it may be confidently maintained, that in this passage, Christ recommends as profitable, neither the one state nor the other. He is merely meeting an extreme case, which had been put in the form of an objection by his disciples. Having heard the authoritative decision, which he gave to the question proposed by the Pharisees, they said: "If the case of the man be so with his wife, it is good not to marry," ver. 10. If the conjugal state be

* Remarks, p. 80.

attended with such serious inconveniencies, arising from these severe restrictions, it is more eligible not to enter into it; for although a man may not have his domestic peace wounded by the actual infidelity of his wife, yet her temper and conduct may be otherwise so bad, as to prove a source of constant annoyance to him. To this observation, which was made by the disciples, with the view of obtaining a solution of the difficulty, our Lord replies, that however preferable a state of celibacy might seem from this view of the inexpedience of matrimony, it was, nevertheless, a state by no means to be recommended to mankind as profitable. "All men cannot receive this saying:" they cannot live in such a state. It is not their duty, but is the case only with certain individuals who have received this peculiar gift from God, with a view to enable them to accomplish infinitely more important ends than those for the attainment of which marriage was instituted. Nor must such consider, that they have any intolerable burden imposed upon them in being deprived of the comforts of the married state. It is what some endure from a natural defect; others have been incapacitated for entering into that state by a cruel act on the part of their fellow-men; and there are even some who have incapacitated themselves, in order, as they think, more effectually to please God. Whoever,

therefore, is called by circumstances (δυναμαι, licet mihi, *decet, oportet me.* Wahl's Clavis Nov. Test.) to lead an unmarried life, let him do it without grudging.

Such, I conceive, to be the natural import and bearing of the passage, and its connexion. By "the eunuchs who made themselves eunuchs for the kingdom of heaven's sake," I am not the first to suppose, that our Lord means the Therapeutæ or contemplative Essenes, of whom great numbers abounded at that time in Judæa; and whoever considers the excessive austerities to which, we are informed, they otherwise submitted, and the *unsparing* manner in which they treated their bodies, (ἀφειδια σωματος, Coloss. ii. 23.) in order to repress every impure desire, will not deem it in any degree improbable, that among other modes of corporeal discipline obtaining among the members of this sect, that of eviration was not omitted. Nor was the practice confined to them. Ecclesiastical history exhibits numerous instances of persons who have thus done violence to nature from the same mistaken principle; and, even at the present day, there exists in Europe a sect of this description, whose growing numbers are by no means inconsiderable, who ground their warrant on this very passage, conceiving, not only that the words are to be taken literally, but

that "emasculation is here recommended as profitable."

Professor Lee may easily imagine, that possessed as I was of the knowledge of this fact, I must have been strongly inclined to embrace his metaphorical view of the subject; but I am free to confess, that though I had consulted the commentators on this passage, not one of them afforded me the least satisfaction. And even my opponent himself, after having rather sarcastically stated, that "the Doctor is the first *orthodox divine*, as far as my knowledge goes, who has discovered these cases of emasculation in this passage," and affirmed, that "no one, I believe, has proved either from the etymology, or the use of the word Ευνουχος, that it must necessarily mean an *emasculated* person; nor, if it did, that some translated or metaphorical sense ought not to be attached to it in this place *," proceeds gravely to say, that he thinks "the commentators are unanimous in supposing, that the word Ευνουχος Eunuchs, here means nothing more than persons addicted to celibacy, either from *some natural defect*, the circumstances in which they have been placed, or from the desire of devoting themselves more entirely, than they otherwise could, to the service of God." Is it not evident, from the words

* Remarks, p. 80.

marked in Italics, that however desirous Professor Lee is of getting rid of *literal emasculation*, he is under the necessity of admitting it in the first of the cases here specified? And, if the word must be taken literally in the first instance, why not in the second? The practice of castrating slaves was not uncommon in the East then, any more than it is at the present day; and, indeed, most expositors seem to go thus far in explaining the word literally. Thus Kuinoel translates the two instances: "Qui nati sunt *sine extis obscoenis*, quibus natura ipsa virilitatem ademit;" and "quibus testiculi demessi sunt aut compressi et contusi, vel de industria ab aliis, vel casu, ut rebus venereis uti nequeant." And to the same purpose the Professor's own oracle Schleusner; "1. cui ante pubertatem membra virilis *exsecta* sunt, &c. 2. sunt eunuchi ab hominibus *exsecti*." With respect to the second class, I believe few will admit, in the present day, that justice is done to it by Gregory Naziazen and Theophylact, who interpret it of the effect produced upon the minds of men by the doctrines of their teachers, or that any reference can be had to the forcible act of confining young people in monasteries, that they may addict themselves to a single life. To contend that it means, "prevented from matrimony by the circumstances in which they are placed," is certainly, to say the least, a very

lame interpretation of the words, " to be made eunuchs of men :" for this will apply to the first class as well as to the second. But if we must interpret the word Ευνουχοι *Eunuchs* in the literal sense, in the two first instances, by what rule of criticism are we to explain the third metaphorically ? The thing cannot be thought impossible any more than in the other cases; for it has been, and still is practised. It may be said, indeed, that the custom is so barbarous, and so unnatural, that it would be altogether derogatory to the character of our Lord to suppose, for a moment, that he gave it his sanction. I grant it; but by whom has it been established, that he either sanctions it, or recommends it as profitable ? This must first be proved, before the conclusion here drawn can be fairly charged upon my hypothesis. The truth is, Christ no more taught that men should make themselves eunuchs, than he taught that they should be made eunuchs by others; or that it was profitable for them that they should be born eunuchs: he merely stated the fact, that such instances existed, in order to set the minds of his disciples at rest respecting the hardship of a case, which seemed to them to arise out of the manner in which he had treated the subject of divorce.

In giving the manner in which Seaman has rendered the concluding part of the passage,

which is precisely that of our English version, I am charged with not noticing the circumstance, that this translator has employed a word in rendering Ευνουχος, which never signifies any but a castrated person*; but the fact is, this word did not occur in the sentence which I adduced from that author, and was in no wise connected with my argument. But now, that the word خصي *Khasi* "a castrate" is brought forward, it may not be impertinent to our present question, to ask, why the Professor did not inform us, that it is the very word used in the *Arabic*, *Persic*, and *Ethiopic* versions of the Polyglott; in the *Arabic* N. T. published in London, 1727; and in the *Arabic* of the Propaganda, with the Bible Society's edition, of which he tells us, p. 91, he had something to do? Words of precisely the same meaning are found in the *Vulgate* (seipsos *castraverunt*), *Armenian*, *Slavonic*, *Russian*, *Polish*, *Anglo-Saxon*, *German*, *Dutch*, *Danish*, and *Swedish* versions. In Wiclif, we find the verse thus translated: "For ther ben geldyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben geldyngis that han geldid hemself for the rewme of hevenes; He that may take; take he." In a small English quarto Testament in my possession, without title-page or date, I find the following translation: "For

* Remarks, p. 82.

there are some eunuchs which were so born of their mother's belly; and there be some eunuchs which be gelded by men; and there be some eunuchs which have gelded themselves for the kingdom of heaven. He that is able to receive *this*, let him receive it." In one of Barker's black-lettered Bibles, on the other hand, we find the words rendered pretty nearly in accordance with the sense assigned to the passage by Professor Lee: "For there are some chaste, which were so borne of their mother's bellie; and there be some chaste which be made chaste by men; and there be some chaste which have made themselves chaste for the kingdom of heaven. He that is able to receive *this*, let him receive it."

Whatever may be the etymological meaning of the Greek word Ευνουχος, it will not be denied, that the Hebrew סריס *Saris* from the Chaldee root סָרַס *castravit, evulsit, extirpavit*, signifies an emasculated person. This is indeed evident from Isaiah lvi. 3. "Let not the eunuch say: Behold, I am *a dry tree*." And Dr. Castell observes under the word: Solis, h. e. מבטן האם Matth. xix. 11. vel אדם ab homine factus (castratus) Zabin. c. 2. 1. Jevam. 79. 2. Majm. H. אישות c. 2. invisus hic Hebræis, Deut. xxiii. 1. et Romanis maximè: hunc arcebant Leges Jud. à Sacerdotio et Synedrio, Sanhed. 30. 2. et ab Ordinatione Ecclesiastica jus Canonicum tam Or. quam Occidentalis

Ecclesiæ. Attamen apud Ægyptios, Medos, Persas, Babylonios, imo Asiaticos ferè omnes, et Græcos, Barbaros, Africanos, Turcasque magno in honore habitus; tandem et apud principes Hebr. à Gentibus acceptus, s. alio casu ita effectus, Is. 56. 3. It is also well known, that it was from the circumstance of castrates being selected to be keepers of the royal harems in the East, that the word came to be applied to courtiers, or officers of high rank in general, without its being necessarily implied, that such was literally their condition. In the passage before us, it is obvious our Saviour does not speak of such officers; on which account nothing can be more ridiculous than the rendering of the Syriac version according to the strict etymological import of the words: ܐܝܬ ܓܝܪ ܡܗܝܡܢܐ ܕܡܢ ܒܪܣܐ ܕܐܡܗܘܢ ܐܬܝܠܕܘ ܗܟܢܐ. ܘܐܝܬ ܡܗܝܡܢܐ. ܕܡܢ ܒܢܝܢܫܐ ܗܘܘ ܡܗܝܡܢܐ. ܘܐܝܬ ܡܗܝܡܢܐ ܕܗܝܘܢ ܥܒܪܘ ܢܦܫܗܘܢ ܡܗܝܡܢܐ ܡܛܠ ܡܠܟܘܬܐ ܕܫܡܝܐ. "For there are some *accredited persons* who have been thus born from their mother's womb; and there are some *accredited persons* that have been *accredited* by men; and there are *accredited persons* who have *made themselves accredited* for the kingdom of heaven." Nor is the translation of Ali Bey, according to Professor Lee, much better. For if Ali has "used a word to which *no such meaning* (as that of *castration*) *can properly be attached*," but

which designates "an officer," who either may or may not be an emasculated person, it is evident the passage must read somewhat as follows: "For there are *officers (Khadims)* who were thus born of their mother's womb; and there are *officers (Khadims)* who have been made *officers (Khadims)* by men; there are also *officers (Khadims)* who, for the sake of the kingdom of heaven, have made themselves *officers (Khadims)*. Let him be thus who is disposed for such things." Will the reader join the Professor in affirming, that "Ali Bey has, therefore, translated the text in such a way, as to give the sense found in the original, and no more?" Or will he not rather conclude, that if the sense given to the word in Ali's version by his advocate be just and unexceptionable, it must speak as complete nonsense in reality, as the Syriac does etymologically?

It is difficult to conceive for what purpose Professor Lee could allow himself to make the following remarks, p. 81. except it was to throw odium upon the Appeal. "Dr. Henderson," says he, "gives the following translation of the passage of Ali Bey, on which we shall only remark, in his own language, that there is nothing in it like 'a scrupulous adherence to the order of the original:' for what Ali Bey expresses first, he expresses last, and *vice versâ*. The Doctor's practice, therefore, is in this, as in other places, perfectly at variance

with his own principles. The translation is this: *Let him be thus who is disposed for such things.*" If the reader will turn to page 25 of the Appeal, to which reference is here made, he will find, that the subject treated of is the unwarrantable interchange of the names *God* and *Lord*, and *Jesus* and *Christ*, in the use of which, Ali Bey has not scrupulously adhered to the order of the original, but changed, adopted, or omitted them at pleasure; and not the simple construction of words in a sentence; a thing which I have nowhere maintained ought to be followed by a translator. Surely my opponent would not have me to give the words in the Turkish order: *These things for disposed being, thus let him be.*

But it is time to take our leave of this passage, which I shall do with the observation, that in whatever light we view it: whether we consider the Ευνουχοι to be Eunuchs strictly so called, or merely certain officers of high rank and trust, the version of Ali Bey is false; for by adding the words "*these things*" at the end of the verse, the attention of the reader is directed to the cases mentioned in the preceding part of the verse, whether of emasculation or high official trust, instead of τὸν λόγον τοῦτον, the state of celibacy mentioned in the 10th verse.

I stated in the Appeal, p. 35. that Ali Bey had rendered τὸ πῦρ τὸ αἰώνιον, Matt. xxv. 41. by

جهنّم آتشي *Gihennem-âteshi*, "*Hell-fire*," instead of ابدي آتش *ebdi âtesh*, "*everlasting-fire*." This statement was unaccompanied by any remark, as I considered the error to be sufficiently glaring to carry its own condemnation along with it. Now, how does my opponent dispose of it? Condemn it outright he could not; for that would have been inconsistent with the character of fidelity, which he had given to the Turkish version; but although he cannot deny, that there is some difference of meaning between the words *hell* and *everlasting*, taken separately, and has no hesitation in allowing, that "*everlasting* fire" would be "the *better* and *more literal* translation of the two," he, nevertheless, argues, that "the general sense afforded by the context is precisely the same;" that "the difference in words is *unimportant*;" and that, "as the word used by the Turkish translator is *not unscriptural*, no good reason can be assigned why the book should on this account be suppressed*." I leave it to those who have any just sense of the importance of accurate translation, and such as are acquainted with the Universalist Controversy, to pronounce upon the satisfactoriness of these reasons, and to say, whether they are equalled by any thing in the shape of argument in the Notes to the Socinian New Testament.

* Remarks, pp. 83, 84. 152.

"The next critique," says Professor Lee, "is on Rom. viii. 1. عيسي مسيحڭ اولانلري 'those who are Jesus Christ's,' for ἐν Χριστῷ Ιησοῦ, '*in* Christ Jesus.' But what does Dr. Henderson understand by *in Christ Jesus?* I suppose he must mean, *in the faith of Christ Jesus,* as it is expressed in the Arabic of the Polyglott. If that be the case, then those who are *his* people, are here meant, just as it has been expressed in the Turkish, unless it can be shewn, that to profess faith in him, and to be of his Church or people, must necessarily mean different things. The same may be said of his next remark on Chap. xvi. 7, where we have مسيحه انانديلر 'they believed in Christ,' instead of '*were in* Christ;' than which, I will venture to assert, a better translation cannot be given *." I have been at the trouble of transcribing the whole of this passage, in order to furnish the reader who may not have seen the Professor's pamphlet, with a specimen of his general mode of argumentation, as well as the character of his theological creed. A great proportion of his pages is filled with similar interrogatories, suppositious cases, and arbitrary conclusions; yet this is a small matter compared with the sentiments occasionally developed in the course of the work. We have already seen what are his views on the article of "justification," and

* Remarks, pp. 95, 96.

heard his opinion respecting the proper acceptation of the word "saints:" he here lets us into his ideas relative to the meaning of another of those New Testament phrases which have ever been regarded as principal pillars in the Christian edifice. According to the above induction to *be in Christ*, to *be in the faith of Christ*, to *be of his Church or people*, and to *profess faith in him*, are one and the same thing. And what is the result of this identification of terms? Why, nothing less than this, that to be a genuine Christian, it is only necessary to "*profess* faith" in Christ. According to the doctrine of Scripture, however, and the confessions of all the Reformed Churches, no person is warranted to consider himself to be one of those who are *in Christ Jesus*, except he be *a new creature;* old things having passed away, and all things having become new. All who are *in him* are freed from condemnation, and give evidence of a change of state, by walking, not according to the flesh but according to the spirit. 2 Cor. v. 17. Rom. viii. 1. But can this be affirmed of all who *profess faith in Christ*, and that they are of his Church or people? Again, when the same Apostle is enumerating the glorious and peculiar privileges of real Christians, he writes, "And of him are ye *in Christ Jesus*, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" 1 Cor. i. 30.

And, when giving an account of his own experience, he states it to be his highest ambition and aim to "win Christ, and be found *in him*, not having," says he, "mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. To be *in Christ*, therefore, is to be in that state of happy and secure union with him, in virtue of which we become interested in his merits, are reconciled to God, and enjoy a title to all the blessings of redemption, as wrought out by, and freely communicated unto us through him. But this is obviously something essentially different from a mere profession of the Christian faith; and we cannot, in my opinion, entertain a more destructive error than to imagine that, because we profess to believe in Christ, and are numbered with his Church or people, we are, therefore, really *in him*, in the New Testament sense of the phrase. Nor can it be said with accuracy, that to be *in the faith of Christ*, and to be *in Christ* are identically the same. Faith is the instrument by which the soul is united to the Redeemer; not the state of union itself; and the profession of this faith, although necessary to constitute us members of Christ's visible Church, in the eye of man, is of itself altogether insufficient to procure for us admission into the favour and presence of God. Must we not, therefore, consider the interpreta-

tion given of the term by Professor Lee, as another instance of what Dr. Jebb so emphatically and justly calls, "a *fatal habit of explaining away the most pregnant truths of Christianity**?" While the critic smiles at the assertion that "a better translation cannot be given" of the words γεγόνασεν ἐν Χριστῷ, than "they *believed in Christ*," the Christian will mourn at the perversion of Divine truth exhibited in the above instance, and be more than ever convinced of the necessity of subjecting to strict scrutiny the means employed for communicating that truth to our fellow-men.

Another palpable instance of the laxity of Professor Lee's principles of Biblical criticism, is discovered by the manner in which he treats the important omission, Rev. xix. 9. instead of the words, Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ, "*These* are the true sayings of God," the Turkish simply reads, اللّٰهك سوزلري حقدر "the words of God are true;" an assertion, it was observed in the Appeal†, to which no Mohammedan will refuse his consent, it being in daily use in reference to the Koran. The reader would naturally have supposed, that after the words in the Remarks‡, "the passage is *certainly defective*," the Professor

* Sacred Literature, p. 51.

† Page 38.

‡ Page 98.

must have added, "and ought *immediately* to be corrected;" but instead of this, we are favoured with the greater part of two pages of reasoning upon the subject, the general purport of which is, that "the omission does by no means injure the truth contained in the proposition, view it in what light you will;" and, accordingly, the whole critique concludes with a *strong recommendation* to insert the omitted pronoun in *a future edition!*

The rendering Rev. xx. 12: "And the dead were judged according to the things written in *the* book, or *that book*, (اول کتابده *ol kitabda*)," is also defended by Professor Lee, and is, it seems, to remain unaltered. Conceding for a moment the point to him, that the Mohammedan reader will not naturally think of the *Kitab*, or private book, belonging to every individual, which, according to Islamic ideas, is to be put into the right hand of the faithful, and into the left hand, or behind the shoulders of the infidels, it still remains a fair subject of debate, whether it be "sufficiently clear, that no Christian doctrine has suffered by this translation?" The Professor maintains the affirmative*; but, I believe, it will be found to be no part of *Christian doctrine*, that the dead in general "will be judged according to the things written in *the book of life* (so he explains the passage) according to their works;" for the un-

* Remarks, p. 101.

godly have no works to be registered in "*that book*," and their being cast into the lake of fire is assigned to this very circumstance, that they are not written in it, ver. 15. The doctrine generally taught among Christians is not, that the judgment will proceed upon the evidence of the *book*, but upon that of the *books;* and these are commonly explained, as signifying the light of nature, the Mosaic law, the Gospel revelation, and the register of conscience. To these is superadded, exclusively with respect to the righteous, "another book, which is the book of life," containing the evidences of their being spiritually alive through Jesus Christ their living Head, according to which they shall be adjudged to life everlasting. The simple change, therefore, of the plural into the singular number by Ali Bey, completely sets aside the whole of this Scriptural mode of representing the solemn transactions of that tremendous and decisive day.

But an attempt is also made to support the objectionable rendering on critical grounds; and I am charged with culpability for not having adverted to the circumstance, that the Arabic version of Erpenius, and the Ethiopic, exhibit the same reading with Ali Bey, and that the word in question is, according to Griesbach, entirely omitted in the Armenian*. Had any

* Remarks, p. 100.

Greek MSS. favoured this reading, or did they furnish us with a diversity of reading, some authority might reasonably be allowed to the testimony of these versions in the present instance: but in the total absence of all proof, that any Greek manuscript ever read ἐν τῳ βιβλιῳ, or omitted ἐν τοις βιβλιοις, the particular rendering of a couple of versions, is unworthy of any regard. Yet, upon the slender ground furnished by this circumstance, Professor Lee conceives himself entitled to ask: "Does it not now become *probable*, that the *manuscripts* have presented some variety here? and that the Arabic, Ethiopic, and Turkish translators, all read it in the singular in *their copies*, and not in the plural?" Assuredly, if we were to assume it as probable, that in certain specific passages, the Greek MSS. read differently from what they now universally do, merely because varieties are found in different versions, it would produce a wonderful augmentation to our collections of *Variæ Lectiones*. Whether the task will be accomplished by some future scholar, remains to be seen; but I believe it would add but little after all to our means of ascertaining the primitive state of the original text. But it is also taken for granted in the Remarks, that the translator of Erpenius' Arabic, and Ali Bey, made their versions from *Greek manuscripts*. That the former, as far as the Book

of Revelation is concerned, was not done from the Greek original at all, but from the Coptic, has been rendered highly probable by the examination instituted by Christ. Bened. Michaelis, in the 29th sect. of his Tractatio Critica de Var. Lect. N. T. p. 39; and if Professor Lee can make it appear, what I believe, however, he will have some difficulty in doing, that Ali Bey made his Turkish version from some manuscript Greek copy, then, certainly, in the belief of his assurance, that it is "in *every respect faithful* to the *original*," I should be one of the first to call for an edition of it in its grossest state, not with a view to its distribution among the Turks, but merely to serve as a literary curiosity, furnishing us, as in that case it must, with a representation of the most remarkable Greek manuscript ever known to be in existence. With regard to what he is pleased to call "my favourite Ethiopic," I believe we must abide by the following decision of Michaelis*, that "as we have no edition of this version, that is the result of a careful collation of various manuscripts, we must never suspect the authenticity of a word in the Greek text, because it is wanting in the Ethiopic."

The next passage demanding reconsideration, is Rev. vii. 10. which Ali Bey thus exhibits in his version: خلاصمز كرسيده اوتران الله تعالي دن وقوزيدندر

* Introduction to the New Testament. Vol. II. Part i. p. 96.

"Our salvation is *from* the Supreme God and *from* the Lamb." To this rendering it was objected, that it represents the words of the original as containing a simple declaration, that our salvation is derived from God and the Lamb, instead of that ascription of praise to the Lamb, which is justly considered by Drs. Wardlaw and Smith as constituting an act of religious adoration, of which the Lamb is the object equally with the Father, in as much as they are in essence and deity one*. In this point of view, the translation is again chargeable with annihilating, as far as it goes, one of the proofs of our Lord's divinity. Professor Lee, indeed, views the passage differently; for he says, p. 113. "The redeemed appear here to be praising *God* for that salvation which they have derived solely from him and from the Lamb. Now, whether this be termed an ascription of praise, or a declaration of that which amounts to the same thing, *seems to be but of little moment.*" And again, p. 114. "Instead of derogating here in any respect from the glory of *God* he (Ali Bey) has so rendered this passage as fully to ascribe it to him." It will be perceived, that the adoration of Christ, under the character of the "Lamb," is here completely excluded. And will it seriously be maintained by any believer in his divinity, that this is of *little moment?*

* Scripture Testimony to the Messiah. Book IV. Chap. ii. 7.

I had asserted*, that I was acquainted with no version except the one under review, that rendered the words τῷ Θεῷ κ. τ. λ. "*from* God and *from* the Lamb." To this it is replied, that "in all the Arabic versions, the construction here found *may* be rendered, by the genitive case, and if Griesbach may be relied on, the Slavonic, and even some Greek manuscripts read τοῦ Θεοῦ "of God." It certainly was prudent, to say the least, in the Professor, to reduce the matter to a bare possibility in the former of these cases; for it would be doing injustice to his official character to suppose, that if he had translated the Arabic words, totally irrespective of controversy, he would not have taken the prepositive *Lam* in its usual sense as denoting the dative case. How, indeed, could the passage have been otherwise given in Arabic, to express more directly the object and not the cause or possessor of a thing? With respect to the Slavonic, we may remark, it is only the MSS. 3. 4. 5. and the two first printed editions, that exhibit a reading corresponding to τοῦ Θεοῦ: that of the present text expresses τῷ Θεῷ, as do *all* the Greek MSS. except the Alexandrine copy, and it is the reading of all the printed editions of the Greek Testament. Where then are the *other* Greek MSS. in which Professor Lee has discovered the reading του Θεου?

* Appeal, p. 42.

It is unnecessary to go over the commentators alleged by my antagonist. Some of them are directly against him, and support the view above given of the passage. Take, for instance, his first quotation. "Grotius says, ἡ σωτηρία τῷ Θεῷ, &c. Est metonymia: nam *salutem* vocat *gratias ob acceptam salutem;* sicut κρατος supra 1. 6. et 5. 13. est *agnitio potentiæ,*" &c. Could any authority have been brought forward more directly corroborative of my position, and condemnatory of the rendering of Ali Bey?

One observation more shall close my remarks on this passage. Professor Lee maintains, p. 114. that if the Turkish translator had servilely imitated the original here, "he would have infringed on the just principles of criticism, and made his translation scarcely intelligible to an Oriental reader." How then, we may ask, did this same Turkish translator come to render Rev. v. 13. كرسيده اوتراندة وقوزي يه "*To* Him that sitteth upon the throne, and *to* the Lamb." Will his defendant say, that he was here guilty of an infringement of the just principles of criticism? or, that this passage will be scarcely intelligible to an Oriental reader?

But to proceed. Ali Bey renders Luke ix. 23. "Let him take his cross (اومزينة *umuzine*) *on his shoulder,* and follow me." Now, would it be sup-

posed, that any person could seriously undertake the defence of this translation? Yet upon it also Professor Lee expatiates to the length of a page and a half, and concludes, by observing: "Ali Bey has done nothing more than simply supply the ellipse, which the reader must supply in his own mind, even in consulting the original*." How very convenient a thing the ellipse is we shall see in the following chapter; but I would here simply put the question: Reader, have you ever been accustomed to supply the word SHOULDER, when you read of taking up the cross? And why, it may farther be asked, did Ali Bey not supply it in the parallel passages, Matth. x. 38. xvi. 24. Mark viii. 34. x. 21.? Was it because uniformity did not enter into his principle of interpretation? Or did he anticipate, that in these instances the reader would perform, "in his own mind," what he omitted to do in the version? But, perhaps, the Professor will say, that these questions are "trifling and puerile," as he does of my remark respecting the *carnality* of Ali's translation.

Another instance in which the erroneous renderings of the Turkish version are vindicated, is that in which αἱ γραφαι *the Scriptures*, without restriction or limitation, Acts xvii. 2. are changed

* Remarks, p. 123.

into تورات *Tewrat*, the *Law* or *Pentateuch*. On this Professor Lee remarks, that *Tewret* means the Bible among the Turks, and considers the fact to be sufficiently proved by the authority of Meninsky. But he should have given that authority in full, which the reader, on turning to the Lexicon, will find to stand thus: "توراة et تورات *Tewrat*. *Lex Mosaica*, Biblia, genesis." From this it is evident, that *Bible* is not its primary, nor, we may add, is it its customary meaning among the Turks, any more than it is the common signification of the Hebrew תורה *Tórah* in the Old, or the Greek word νομος in the New Testament. The circumstance, that both words are sometimes used in a general sense for all the Books of the Old Testament, is of no weight at all in the argument; it would only then have been valid if I had objected to Ali Bey's use of the word تورات *Tewrat*, John x, 34. or any similar passage where the original has νομος in this sense. But even the partial use of the word in the sense of *Bible* among the Turks, will not justify its adoption in this passage, unless Professor Lee be prepared to shew, that it would have been warrantable in our translator to employ زبور *Zebur*, a word which, although among Mohammedans it customarily signifies "The *Psalms*," yet is also used in a general sense for the whole of the

Sacred Volume*. The question before us is simply this: Whether Ali Bey had a right to employ, in this particular instance, a word, which, although it might be used in its more comprehensive sense in other parts of the New Testament, does not give, in the present case, an exact representation of the original? Is it asked, how could Ali Bey have otherwise translated the words αἱ γραφαι? I answer: By the word كتابلر *Kitabler*, just as he has done Matth. xxvi. 54. Luke xxiv. 32. John v. 39. and elsewhere.

An objection was also made to the substitution of the phrase "*divine* books" for αἱ γραφαι, Acts xviii. 28. on the ground that it is purely *Mohammedan*. Not only does it not occur in the passage just referred to, but it is a phrase altogether unknown in Scripture; and this I do think ought to have some weight with my opponent, who constantly insists on Scripture usage as a sufficient warrant for any particular mode in which any particular passage may happen to be rendered. It was shewn in the Appeal†, that the phrase in question is that under which Mohammedans comprise all the books which they believe to have been sent down from heaven, and of these, the

* "Vox Arabica الزبور accipitur generatim pro *omnibus sacris libris*." Marraccii Refut. in Sur. xxi. Alcor. Not. cv.

† P. 45.

first place is always allotted to the *Koran*, which they believe to have superseded all the rest. Until such time as the Professor shall have proved the necessity of adopting such phraseology into translations of the Christian Scriptures, his remarks relative to the ideas which Mohammedans may attach to words actually occuring in these Scriptures, may be dismissed as altogether irrelevant to the subject.

A few words will be sufficient to dispossess the *Tatars* of Colossians iii. 11. which place I believe they never occupied till they were introduced into it by Ali Bey about the year 1666. The Professor thinks, indeed, that they may be tolerated, because Schleusner says: "Scythia autem latissima OLIM erat regio, magnam Europæ Asiæque partem, HODIERNAM nimirum *Tartariam* cum regionibus quibusdam finitimis complectens. A Scythian, therefore, of ancient times, is supposed to have been of the same nation as a *Tartar* or *Tatar* of the present*." If he will turn to the Hermes Scythicus of Dr. Jamieson, or Dr. Murray's History of the European Languages, he may find reason to adopt a very different opinion on this subject; but, not to insist on this: Does not also Schleusner say, under the word Ελαμιτης: "OLIM universa *Persia* Elam vocabitur." And does he not moreover say, under

* Remarks, p. 131.

Μηδος, "Media autem est provincia Asiæ—HODIE *Schirvan* vulgo appellatur;" Παμφυλια Pamphilia, "HODIE vocatur *Menteseli;*" and of Mesopotamia: "Metropolis ejus fuit *Amida*, quæ HODIE Amed dicitur, et regio ipsa *Diarbecha* vocatur?" Would it, therefore, be proper to render Acts ii. 9, 10. thus: Parthians and *Shirvanese* and *Persians*, and those who dwell in *Diarbekir*, &c.? Or, shall we justify Saadias for introducing the *Franks* and *Sclavonians* into the Arabic version of the 10th chapter of Genesis?

But it is urged *, that if Ali Bey "had introduced the word *Scythian* into his translation, it is probable, that no Turk or Tatar, now in existence, would have understood him. The translation is, therefore, in this place, both correct and intelligible, neither of which would have been the case, had the Translator adopted Dr. Henderson's rules of Biblical interpretation." The impartial reader will, I doubt not, be disposed to give what are here called my rules of Biblical interpretation, a retrospective influence of no very limited extent; for they have, in fact, been acted upon by the best translators in every age. With respect to the intelligibility of the word *Scythian*, I leave it to the hundreds of thousands, or, to speak more correctly, the millions now in existence, into whose languages this word has been introduced through the

* Remarks, p. 132.

medium of Biblical translations, to say, whether they do not understand it just as well as many other ethnical names which occur in Scripture: its *correctness* will not likely be called in question by any but the Author of the Remarks.

The next passage which claims our attention is James v. 4. where the phrase Κύριος Σάβαωθ, "Lord of Sabaoth," is rendered by the Koranic form ربّ العالمين "Lord of the *worlds;*" by which latter word, the Mohammedans, according to Marracci, understand the three species of rational creatures, in which they believe, angels, genii, and men. That the phrase itself was originally borrowed by Mohammed from the Jews, I have no doubt; רב העולמים *Rab-ha-olamim* occurring frequently in their ancient prayers; but still, this is not exactly equivalent to the original Hebrew phrase, יהוה צבאות *Jehovah Tzebaoth*, part of which is retained in this passage in the Greek. The phrase is allowed on all hands to be figurative, and the latter word is derived from the verb צבא *tzaba*, to go out to war, to assemble in military array. The first time the substantive occurs is in Gen. ii. 1. "Thus the heavens and the earth were finished (וכל צבאם *vecol Tzebâam*) and all their host," where it is evidently used figuratively; and this figurative sense it retains, when used in the plural number, of the angels, stars, &c. Now I cannot discover any good reason, why this

translated sense should not be admissable in the Turkish as well as in any other language. Professor Lee affects to ridicule the use of the word چري *cheri*, which I had proposed, because it happens, when combined with يڭي *Ieni*, to signify a Janisary; but he has himself given *exercitus* as one of the meanings affixed to it by Meninsky (and he is not ashamed to be found quoting Meninsky any more than the Author of the Appeal); and as Ali Bey has used a similar word, عسكر *esker*, Gen. ii. 1. it may reasonably be allowed to make use either of the one or the other in translating the phrase under consideration.

That the Arabic and Syriac translators have rendered αἰωνας, Heb. i. 2. by words signifying *worlds*, is not to the point; their versions being made for the use of Christians, and not for Mohammedans; but the reference to the *Malay* of this passage, and that under review, is an imposition on the reader, the word in the *Malay* version of both passages being عالم *âlam*, "world," and not عالميں *alamin*, *worlds*, under which plural form alone it is objectionable.

But I hesitate not to declare, that my principal objection lay against the introduction of the Eastern *genii* into our Scriptures, of which, however, this is only one, and that an indirect instance, out of the many producible from the pages

of Ali Bey. Whoever wishes to form a complete idea of the opinions prevalent in the East, respecting these imaginary beings, is referred to D'Herbelot's Bibliotheque Orientale, Article *Gian*, and Richardson's Dissertation on the Languages, Literature, and Manners of the Eastern Nations, pp. 165—175. I shall only quote here the definition given of the word جنّ *Ginn*, by two Oriental writers, from which it will be seen, how incongruous it is to employ any such word in a translation of the New Testament. The first is Al Jannabi, who writes, خلق الله الملايكة والجان من جنس واحد فمن طهر منهم فهو ملك ومن خبث فهو شيطان ومن كان بين وبين فهو جنّ Creavit Deus Angelos et Genios ex eodem genere, ex ipsis qui mundus (vel sanctus est) Angelus dicitur, qui malignus Diabolus, *qui medii statas Genius*. The other writer, Al Demiri, describes them thus: الجن اجسام هوايية قادرة علي التشكل باشكل مختلفه لها عقول وافهام وقدرة علي الاعمال الشاقه *Genii* (inquit) *sunt corpora aërea*, quæ varias induere formas pro libitu possunt, ratione, intellectu et ardua quælibet præstandi potentia prædita *.

I shall conclude my review of the false renderings in Ali Bey's version, and Professor Lee's defence of them, by adverting to 1 John ii. 7. where the word ἐντολη, commandment, injunction,

* Pococki Porta Mosis.

is translated, by the Arabic word عهد *êht*, fœdus, testamentum, promissum, pactum. That this word is sometimes used in the sense of *precept*, was granted in the Appeal *; but it was affirmed, that according to its usage by Ali Bey, it *must* be taken in the sense of *Covenant*, and I instanced the title of the book on which my criticisms were made: كتاب العهد الجديد "The Book of the New *Covenant*." It is, in fact, the word in established use to express the Greek διαθηκη. How then can it, with any propriety, be introduced into this passage, where there is not the most remote reference to any federal transaction? If Professor Lee will only take the trouble to compare the passages of the New Testament in which the two words ἐντολη, *commandment*, and διαθηκη, *covenant*, occur, he will find that he might have spared his suppositious query relative to the possibility of a difference between them †.

* P. 46. † Remarks, p. 136.

CHAPTER X.

Omissions and Additions in the Version of Ali Bey. Professor Lee's dextrous Use of the Ellipse. His References to Greek MSS. inaccurate or entirely unfounded. Certain Words and Phrases of Scripture he deems unimportant. Confounds the Province of the Lexicographer and the Commentator with that of the Translator. His Vindication of the Combinations, "Sacred Will," "Sacred Name," "Precious Blood," &c. examined.

It now only remains to examine the strictures contained in the VIth and VIIth chapters of Professor Lee's Remarks, which may be done with greater brevity than was found to be necessary in going through the preceding divisions of his work. These strictures relate exclusively to the Omissions and Additions specified in the Appeal, in noting down which, I merely took such as struck me in the course of my *first* perusal of the three books which formed the basis of the Remarks I submitted to the Committee of the Bible Society. Since that time, numerous faults of a similar stamp, many of them much more aggravated in their nature, have been detected; but, considering the developments which had been made, relative to the other delinquencies of the version,

fully adequate to require the suppression of the edition containing them, it was deemed unnecessary, at the time I drew up the Appeal, to swell the list by an enumeration of them.

The first three instances of omission are more immediately of a critical nature. That occurring Matt. viii. 5. is certainly so far obviated by a reference to Griesbach; but the appeal made to that critic, in the other two cases, is certainly the strangest that ever was exhibited, subsequent to the period of his being constituted an umpire in regard to the various readings of the Greek New Testament. It was shewn * that the words, τα παραπτωματα ὑμων, "*your* trespasses," Matt. vi. 15. had been omitted by Ali Bey. Now as these words form an acknowledged and integral part of the Greek original, every other person must have imagined, that nothing was to be done in this case, but simply to acknowledge that there was such an omission, and, agreeably to the plan adopted by the Committee, to direct that the page should be cancelled and reprinted, or that, at least, the words should be supplied in the table of errata. But no such course is pursued. Professor Lee, on the contrary, contends, that "in this omission Ali Bey has done nothing contrary to the laws of Biblical interpretation, or to the practice of for-

* Appeal, p. 44.

mer translators." Nay, he even asserts, that "in *his* opinion the translator has preserved both the sense and spirit of the original, much better than he would have done, if he had given a translation of the words in question *." Of this assertion I shall not attempt any refutation; but I cannot help expressing my apprehensions, that dreadful havock will be made of the word of God, if a principle of such boundless licence were once conceded to translators or editors of the Sacred Text. But what are "the laws of Biblical interpretation" which authorize so bold a liberty on the part of a translator? "The fact is, the omission complained of, every reader will supply in his own mind, by the ellipse †!" That there exists such a figure of syntax as the ellipse, is what I had some knowledge of before perusing the Remarks; but I certainly never imagined that it was possessed of contrary powers, now operating on what is contained in the text of an author, and now upon what he has omitted. According to the light in which Professor Lee views it, whenever a translator (and why not an *editor?*) finds what he supposes is an ellipsis, he is at liberty to insert the word or words in his version, although the language of the version may bear the ellipse as well as the original; see pp. 123. 145. 147, 148: and if, on the other hand, he

* Remarks, p. 140. † Ibid.

find that he can render his version elliptical by retrenching certain words or ideas which are fully expressed in the original text, he is perfectly warranted so to do; "every reader will supply the omission in his own mind, by the ellipse;" p. 140. Guardians of the oracles of God! Weigh this principle well, and view it in all its bearings, before you give it your sanction.

The other reason produced by the Professor in justification of the omission is, I venture to say, the most ridiculous and absurd that ever was advanced in the field of critical research. It is neither more nor less than this, "the practice of former copyists and translators" in also omitting some words, though not the words in question! Because "some of the manuscripts, and several of the Oriental versions omit the *preceding* τα παραπτωματα αὐτων," *their* trespasses, *therefore*, a translator may omit, if he pleases, the words τα παραπτωματα ὑμων, *your* trespasses, in the latter clause of the verse! What is there to be found in the pages of John Bellamy to be compared to this?

The next omission, the vindication of which is attempted, is that of the words μετα του πατρος μου, "with my Father," Rev. iii. 21. "the effect of which," I remarked *, "is to leave the Moham-

* Appeal, p. 47.

medan in the dark as to the throne on which the Faithful and True Witness declares he was seated after his victory." Professor Lee does not call this an ellipse, but in his mind it amounts to the same thing; for he takes "it for granted, that every considerate reader (and such no doubt abound among the Turks) will come to the same conclusion with himself, namely, that a very cursory perusal of the chapter, will shew the reader, whether he be Turk or Englishman, that the word *God* is the antecedent *." It may, on the contrary, be affirmed with confidence, that few readers will think of going back not fewer than six verses to find the supposed antecedent; and that they will conclude from the words, "To him that overcometh will I grant to sit with me on my throne, even as I overcame, and am set down with him on his throne," that some interchange of thrones is meant, though they must be sensible that no very distinct idea is conveyed by the passage.

The conclusion, however, at which the Professor arrived by this expedient, does not, after all, appear to have proved very satisfactory to his own mind, whatever he may have anticipated respecting its weight with others; and he accordingly proceeds to justify the omission on *critical* grounds. Let us next "enquire," says he, "whe-

* Remarks, p. 142.

ther Ali Bey had any authority or not for the omission with which he is here charged. If the reader will turn to the passage in Griesbach's Greek Testament, he will see, that these words are not found *in several valuable Greek Manuscripts;* that the *Editio Princeps of the Greek Testament*, as well as *that of Arethas, omits them;* and that *some others* read the passage differently. Now can Dr. Henderson suppose that all this has been done in order * to leave the Mohammedans in the dark? Would it not be more just to suppose, that Ali Bey followed one or other of *these copies* †?" Doubtless, all this sounds well, and is very much calculated to deceive the unwary; though, I believe, I shall not be singular in the opinion, that even the authorities here adduced are inadequate to support so important an omission, or, indeed, any omission, in opposition to the great majority of the best manuscripts and editions, all of which exhibit the reading of the Textus Receptus, and our own authorized version. Still, it will be granted, they were entitled to some degree of consideration. But instead of giving ourselves further trouble about the question, Whether Ali Bey had any authority or not for the omission? Let us propose another: What authority had Professor Lee for making the above assertions? I have no

* I only said *the effect* was that here described.

† Remarks, p. 143.

doubt that many of his readers who are in possession of Griesbach, have not been at the pains to follow the advice so gravely given them, to turn to the passage, but have taken the authority of the great critic simply on the Professor's word; while such as have no access to any edition of Griesbach's Testament, have been obliged, *nolens volens*, to give him credit for the accuracy of his quotations. But how then, it will be asked, does the passage really stand in Griesbach? Can Professor Lee have totally misrepresented him, and made him say, what he neither has said, nor ever intended to say? The text and note of the London Edition of 1818, are as follow:

Καὶ ἐκάθισα[h] μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

[h] Ἐν τῷ θρόνῳ τοῦ πατρός μου Arm. Moyses in Epist. ad Cypr. ἐν τῷ θρόνῳ αὐτοῦ = lips. 6.

Nothing, as far as my perception goes, can be deduced from this, more than the simple circumstances, which do not at all affect the words in question, that the *Armenian version*, according to Moses, in his Epistle to Cyprian, instead of the words, "with my Father on his throne," reads, "on the throne of my Father;" and that, in a *Latin manuscript* preserved at Leipsic, the words, "in his throne," are omitted, and the passage reads only, "and am seated with my Father." Where then are the *several valuable Greek Manuscripts*, and the *Editio Princeps* of the Greek Testa-

ment, and that of *Arethas*, and the *others* that omit the words μετὰ τοῦ πατρός μου, "with my Father?" Griesbach is entirely silent on the subject of these authorities, which is the more remarkable, as he happens to refer to them in the following note, which relates, however, not to this verse, but to a various reading in the first verse of the fourth chapter of the Apocalypse. Perhaps the reader will pardon my now adopting the concluding sentence of the Remarks on this passage, only substituting the Professor's name for my own. "Professor Lee, however, seems to disdain making inquiry on any part of this subject, which may seem to militate against his feelings; and, what is more strange, *he is careless as to his assertions*, should his criticisms be true in other respects*."

From the reasoning in the Remarks, pp. 141, 142. it will be seen, that in the Professor's estimation, it is "of no importance," or "of little importance," whether the reading of certain passages of the New Testament be "God," or "my God;" or, indeed, whether "God" be entirely omitted; as he conceives that the ingenuity of the reader, the bearing of the context, and the knowledge of Mohammedans, will furnish a sufficient safeguard against any misrepresentation of the passages in which the omission occurs. But

* Remarks, p. 143.

lest I should be suspected of distorting his words, I shall here allow him to speak for himself: "The next omission is in John i. 52. of the words τοῦ Θεοῦ 'of God;' but here the word ملائكة *Malaklar*, *Angels*, necessarily includes *of God*, the Mohammedans knowing of no angels, but the angels of God; *the insertion of the words would be unnecessary in the translation;* the omission is, therefore, *of no importance**." The latter part of this extract requires no comment. On the former I may be permitted to observe, that whatever may be the ideas of a Mohammedan previous to his reading the New Testament, he will be taught by it, that there exist angels, who are not "angels *of God*," but "angels *of the devil*." See Matt. xxv. 41. Rev. xii. 7. 9. Is it not of importance, that this distinction should be known to Mohammedans as well as to Christians?

With respect to the reading "God" instead of "MY God," I believe few besides Ali Bey and Professor Lee would deem the difference unimportant. "Faith," says an eminent Scotch divine, "will not quit its *my's*, though all the world should say against it. The marrow of the Gospel, as Luther observes, is in these words, *my* and *our;* he bids us read these with great emphasis. Says another, take away *property*, and you take away

* Remarks, p. 141.

God, take away Christ. It is the common dialect of faith in Scripture, to vent itself in words of appropriation; it has a peculiar pleasure and satisfaction in these words, *my* and *our*, and rolls them in its mouth like a sweet morsel. See how sweetly David sings upon the string. Ps. xviii. 1, 2. No less than *eight* times in a breath doth he repeat his appropriating *my;* yea, so tenacious is faith in this matter, that it will maintain its *my's* in the face of a hiding and frowning God. Ps. xxii. 1. *My* God, *my* God, why hast thou forsaken me*?" Although in some points of view I may not agree with this author on the subject of appropriation, yet I deem it of no less importance than he did, and should consider it no ordinary act of sacrilege to erase one of its possessive pronouns from the Covenant of God. To the above extract, I shall only beg to add one from Dr. Jebb, when expatiating on that most interesting instance of cognate parallelism, Isaiah lv. 6, 7. He concludes his remarks thus: "In the last line, the appropriative and encouraging title OUR GOD, is substituted for the awful name of JEHOVAH†."

Professor Lee remarks on the addition to the words of the Apostle, Rom. iii. 21. "Being witnessed by the law and *the books* of the pro-

* The Rev. E. Erskine in Brown's Gospel Truth, pp. 269, 270.

† Sacred Literature, p. 38.

phets, that by the *law* he must mean the *written law*, and by the prophets their *written testimony*. As it would be absurd to appeal to that of which no one had any knowledge, Ali Bey has, therefore, very properly supplied the ellipse of the original*." The reader will at once perceive, that this rule, in order to be valid, ought to have been extended to the law also, and that Ali should have written *the book of* the law, as well as *the books of* the prophets; nor can it escape his notice, that if the conclusion here drawn be right, then are not only our own translators, but translators in general (I might have said, universally) chargeable with a culpable omission in not having supplied the word, and thereby done what was "very proper" to be done. Nor will Ali Bey himself escape the general censure; for though it suited his whim, to insert the word *books* before "the prophets" in this particular instance, he either forgot, or did not consider it necessary, to supply any such ellipse, Matt. v. 17. vii. 13. xxii. 40. Luke xvi. 29. But the fact is, whatever ideas the Professor may entertain of its impropriety, the sacred penmen, in this instance, only make use of a metonymy common in all languages, by which the name or official character of an author is substituted for his writings.

* Remarks, p. 145.

By the same figure *Jacob* is put for the Jewish people, because they were his descendants. Rom. xi. 26. which passage, however, Ali Bey renders, "And shall turn away ungodliness from *the sons* of Jacob;" thereby destroying the figure which he might have preserved in this verse equally well as in the 2nd and 7th verses of this same chapter, and in many other passages where he designates a people by the name of their progenitor. Yet, here again the Professor vindicates Ali, and stigmatizes my remark as *absurd*!*

In giving the singular for the plural number in the words فرايضي and تعليمات Rom. x. 5. and xiv. 14. I was certainly guilty of an oversight; but it does not in the least affect the question in debate, excepting, perhaps, that in the former of these instances it was accompanied by a partial representation of the offence committed by Ali Bey, which I thank Professor Lee for exhibiting in its full enormity. The original is very properly rendered in our common version: "For Moses describeth the righteousness which is of the law. That the man which doeth *these things* (αὐτα) shall live by them." The Turkish version, on the other hand, reads thus: "For Moses writeth thus respecting the righteousness obtainable from the law, namely, the man who per-

* Remarks, p. 147.

formeth *the precepts of the law,* shall live by them." Whether, as my opponent asserts, " Ali Bey has in this instance done nothing more than it was his duty to do," let the reader give verdict: only recollecting, that if he acquits him, he will, by that act, condemn every good translator, and fail after all in bringing Ali in innocent, as numerous instances may be produced from his translation, in which he has translated the pronoun *αὐτα* simply by بونلر *bunlar,* or بو شيلر *bu sheilar,* " these things" without " fully expressing the sense of the preceding declaration," which every impartial person must suppose the Apostle himself could have done, had it been judged necessary.

One of the novel canons of Biblical translation, broached by Professor Lee, is the principle, that instead of simply giving the plain and easy phraseology of Sacred Writ, translators may express the sense of such phraseology in those terms which they may happen to find in lexicographers and commentators. Thus, p. 147. bebecause Schleusner explains *προσλαμβάνεσθε,* Rom. xiv. 1. by benigne et humaniter quoquo modo tractate, the translation لطف ايله قبول ايليڭ *lutf ile kabul eilun* " receive *courteously* is therefore correct," as if the Greek word were not sufficiently expressed by " receive" or take, which terms are, of course, susceptible of a stronger or weaker de-

gree of acceptation, according to the connexion in which they stand. Perhaps neither Schleusner nor the Professor would maintain, that the verb is to be taken "precisely" in the sense of courteous treatment, Matt. xvi. 22. Then Peter *took* him, (προσλαβόμενος αυτον) and *began to rebuke him*, &c. Thus again the addition Rom. xiv. 14. "I am persuaded by *the teachings of* the Lord Jesus," instead of "by the Lord Jesus (ἐν Κυριῳ Ιησου) is maintained to be accurately translated by Ali Bey, because this," according to "the commentators, is the true meaning of the passage." That is, because accurately commented, therefore, it is accurately translated!

We are farther told, p. 148, that Ali has correctly translated την κλειν του Δαυΐδ, "the KEY of David." Rev. iii. 7. by بيت دوود انجتارلري *beiti Dawud anachtarlari*, "the keys of the HOUSE of David," because Drusius accounts for the ellipse, and Grotius says it means: "Plenissimum imperium *in domo Dei!*" It will be generally allowed, that in endeavouring to *explain* the passage, these two commentators were in their proper province: whether it be the province of a translator, is another question.

All the other versions render the words, Rev. iii. 12. ποιήσω αὐτὸν στύλον: "I will make him *a pillar* in the temple of my God;" but this figure

appearing rather too bold to Ali Bey, he inserted the word "like"—"I will make him *like a pillar.*" In doing so, Professor Lee assures us, he does nothing "more than supply an ellipse, without which, even the original itself cannot be understood, and the Turkish would be *perfect nonsense,*" p. 149. How this should be the case with the Turkish more than any other language, I am at a loss to discover; but except my opponent explain himself on this point, to the satisfaction of the public, they will, I fear, be inclined to accuse him of inconsistency in being so closely connected with an Institution, which, according to the doctrine here taught, will scarcely be able to repel the charge of distributing *perfect nonsense* in upwards of one hundred and thirty different languages or dialects!

I shall relieve the reader from the long and severe penance to which he has been obliged to submit in going over these criticisms, after adverting to one additional instance of perverted Biblical taste. It was observed, Appeal, p. 47, that "an objectionable addition of frequent occurrence, is the prefixing of the word شريف '*Sheriff,*' *noble, excellent, sacred,* &c. to certain substantives, which seemed to deserve, or to want the aid of this embellishing adjective. Thus Matt. xxvi. 42. مراد شريفڭ اولسون 'thy *sacred* will

be done.' Mark i. 1. انجيل شريف 'the *sacred* Gospel.' Rom. i. 5. انك اسم شريغي 'His *sacred* name.' 1 John i. 7. دم شريف '*precious* blood,' &c."

The reader must judge, whether the reasons set up in defence of this liberty, be in any measure satisfactory. They are briefly these: First, "The taste of the Orientals differs very widely in this, as well as many other respects, from that of Dr. Henderson." Secondly: The objectionable word, and even the phrase ιντζιλ σερρίφ *the sacred* Gospel is found "in the *Preface* to the Turkish Psalter," published "by the Metropolitan of Angouri himself;" from which it is concluded, that the practice of adding this word *Sheriff*, "is not confined to the Mohammedans, but is used by the highest authorities in *the churches of Turkey*." Remarks, p. 149. On all this I have simply to remark, that I believe, no very great difference of taste will be found to exist between Asiatics and Europeans, relative to the use of such phrases; for I find our own translators making use of similar combinations, such as "God's *sacred* word," and "God's *holy* truth;" but as they were merely combinations of their own, and not διδακτοι Πνεύματος, they only employ them in the *Preface*, not daring to introduce them within the threshhold of the divine text. In this they have the

suffrage of all other Biblical translators, Ali Bey alone excepted; and I feel rather confident, that mow strenuously soever Professor Lee has exerted himself to justify the innovation here reprobated, his cause will find but few abettors, and must indeed be held in abhorrence by all who would lay any claim to an influential reverence for THE WORD OF GOD.

CHAPTER XI.

Authorities in the Appendix. Neither British nor German Orientalists consulted. French Orientalists incompetent to give a Decision on Questions of this Nature. The Absurdity and total Inconclusiveness of their Opinions. The Opinion and Specimen of the Rev. Mr. Renouard noticed. Disingenuousness of Professor Lee in Regard to Ali Bey's Version of the Old Testament.

On turning to the Appendix subjoined to Professor Lee's Remarks, the first thing that must strike the reader, is the list it contains of not fewer than *thirty-one* Meetings of the General Committee of the British and Foreign Bible Society, and of the Sub-Committee for Printing and General Purposes, in which the subject of the Turkish Testament is stated to have been brought under consideration. The effect designed to be produced by this list, and the exhibition of the names, some of them of great celebrity and respectability, of the persons to whose judgment the business was submitted, is the conviction, that it was proceeded in with that delay and caution which the nature of the case seemed to require; and, that after so grave an inquiry had been instituted, and such numerous testimonies obtained in favour of the version of Ali Bey, the

Committee were fully justified in coming to the ultimate resolution, December 29, 1823, of removing the suspension which had partially arrested the circulation of the copies.

All this is certainly exceedingly specious, and greatly calculated to soothe the mind of the public in general; but to such as are more intimately acquainted with the real nature of the proceedings, or to those who have perused the preceding chapters of the present publication, it must appear a most melancholy and mortifying consideration, that after so many meetings held, so many judges consulted, and so many inquiries instituted, and after obtaining "the best information in their power," a result should be brought out so directly at variance with the real merits of the case. If, after all this investigation, and all this overwhelming mass of authorities, it appear, that the New Testament in question is still totally unfit for circulation by the Society, the fact must convince the public, at least, that the Committee ought no longer to put that exuberant faith in great names by which they have been misguided on the present occasion, and that measures of a very different nature must be resorted to, if they would secure the word of God against that corruption to which it is exposed, in passing into new languages through the hands of erring and sinful men.

In consequence of a letter received from me in the spring of last year, "strongly censuring and condemning the Paris edition," it is stated*, that a series of queries was drawn up and forwarded to "the learned Orientalists in France and elsewhere," in order to obtain their opinion upon the subject.

The reader will, perhaps, wonder why these queries were not particularly submitted to *British* Orientalists, and also to the Orientalists of Germany, the latter of whom have, more than any other scholars in this department in the present day, successfully applied Eastern learning to the illustration of the Sacred Volume, and are, therefore, peculiarly qualified to give verdict in a question so purely theological as that under consideration. That these gentlemen have not been consulted, I conclude from the circumstance, that no documents from them appear among the authorities cited in the Appendix.

When I stated in the Appeal, p. 65, that "to suppose Great Britain to be destitute of scholars capable of taking up the question, and fairly deciding upon its merits, would be to derogate from the honour of my country," I little imagined, that at that very moment steps were taking in regard to it, which tacitly implied, that no com-

* Appendix, B and C.

petent British scholars were to be found, to whom reference could be made on the subject. And is it actually at last come to this? Is it possible that England which once could boast of a Walton, a Castell, an Usher, a Pocock, a Lightfoot, a Greaves, a Hyde, a Wheelock, a Clarke, a Loftus, and a Heath, who all flourished contemporaneously, and are of universal and established reputation for their skill in Oriental literature, should not now possess one son, the solidity and extent of whose knowledge in Biblical and dialectical learning, can be depended on in such a case as the present? Those were indeed the golden days of Oriental literature in England, in which there was no lack of men to employ in editing with due care and circumspection impressions of the Holy Scriptures, in any of the Eastern languages, or to whom an ultimate appeal might confidently be made on the subject of any new translation. But why should there be such a paucity in the present day? Is it impossible any longer to afford encouragement to men who devote their talents, and a great portion of their time, to the cultivation of such studies? Or has a fatal apathy seized our schools and Universities? Do those who fill the situation of public teachers of religion no longer care to drink deep at the fountain of sacred lore, or excel in elucidating the sacred pages from the numerous and invalu-

able Oriental sources, preserved in our public libraries? Must foreigners (long may they be welcome) discover and publish to the world what lies within a step of our own salaried Professors?

I may be told, that British Scholars have been consulted on the subject of the Turkish Testament; and the query has been put: "If Professor Lee and Mr. Renouard are bunglers, where, in Britain, are learned Orientalists to be found*?" It appears, however, from the Appendix, that, much as the skill of these Gentlemen in such matters has been boasted of, their judgment was deemed insufficient to decide the point at issue, and accordingly its ultimate determination was made to rest upon the opinion of the French and some other foreign Orientalists, of inferior note. These authorities are:—

M. le Baron Silvestre de Sacy.

M. Jaubert, Second Interpreting Secretary to the King of France for the Oriental Languages, Professor of the Turkish Language at the Royal Library of Paris, Author of a Turkish Grammar, and formerly in the service of the French Government in Turkey, Egypt, and Persia.

M. Garcin De Tassy, Author of several Oriental Works, who has for some years devoted

* Eclectic Review, June 1824, p. 535.

himself especially to the study of the Turkish Language.

M. Langlès, Conservator of Oriental MSS. in the Royal Library of Paris.

M. Andréa de Nerciat, late Interpreter at Constantinople, and formerly in Syria and Persia.

M. Caussin de Perceval the Younger, late Interpreter at Constantinople, and in Syria, and now Professor of Modern Arabic at the Royal Library of Paris.

M. Bianchi, one of the two Assistant Interpreting Secretaries to the King of France for the Oriental Languages, and late Interpreter at Smyrna.

M. Desgranges, Assistant Interpreting Secretary to the King of France for the Oriental Languages, Colleague of M. Bianchi.

M. Petropolis, late Turkish Secretary to the Greek Patriarch.

M. Erémian, Interpreter to the Danish Legation at Constantinople.

If high-sounding names and imposing professional titles were adequate to command acquiescence in the sentiments expressed on any literary topic, we have, certainly, in the present case, a superabundance of authority. And, perhaps, not a few will be disposed to give the Eclectic Reviewer* due credit for the following

* Ut sup.

strong and pointed query in relation to it: "What but the intoxication of spleen or arrogance could lead a man to speak with contempt of the following individuals, to all of whom a series of questions was submitted on the subject of the alleged errors in this version?" But how, it may be asked, in reply, could I possibly speak contemptuously of persons, most of whom I never knew to be in existence; and with respect to the rest, I had no information before it was supplied by Professor Lee's Appendix, that they had had any such series of queries proposed for their consideration? The charge proceeds upon the assumption of my perfect knowledge of what was going on relative to the whole affair; whereas, in fact, I was kept completely in the dark; nor did I expect, after what had taken place, that any further communications would be made to me upon the subject.

But why drag these individuals into public view, and expose their character by constituting them judges of what does not lie within their province; or supposing it did, whose daily official and multiform avocations prevent them from devoting to it that share of their time and attention which a subject of such grave importance demands? Bring before their tribunal a question purely grammatical, or one relating to the history, the geography, the numismatology, the politics,

the diplomacy, or the poetry of the Orientals, and of Silvestre de Sacy, at least, it may confidently be affirmed, that he will give a decision worthy of such an accomplished scholar and so experienced a veteran in the field of Asiatic research. But to appeal to men of totally different habits of study, as umpires on the subject of Biblical translation; to call in the aid of their taste, which has been formed on totally different models, to fix the manner in which the established phraseology of Sacred Scripture should be expressed in the desecrated jargon of Mohammedan unbelievers; and to leave it to French Orientalists to determine points of theological inquiry, is just about as preposterous as it would have been, about fifty years ago, to solicit the advice of as many of the leading men in the British dependencies in the East, relative to the practicability, and the best mode of translating the Scriptures into the languages of India.

Anticipating something like the result here referred to, I observed in the Appeal *, that, "in order to qualify any man for passing a critical decision on the subject, it is requisite, not merely that he be versed in what may be termed the profane departments of Oriental literature, but that he be more or less disciplined in the established principles of Biblical science. His acquirements may

* Pp. 64, 65.

have been amply sufficient to carry him through all the philological difficulties connected with a diplomatic or military career, and to procure for him a distinguished reputation in the field of Asiatic research, while, after all, he may be labouring under a complete destitution of the principles of sacred taste, and a most lamentable ignorance on subjects intimately connected with the interpretation of the Holy Scriptures. I have heard of an Oriental scholar, who found fault with a translator of the New Testament, for rendering the word *publican* by 'tax-gatherer,' because, forsooth! in colloquial English it signifies, an '*inn-keeper!*' To commit the decision of such points to gentlemen of purely secular habits, is just as preposterous as it would be to rest the merits of a question relative to naval or military tactics on the opinion of those who are simply addicted to objects of theological pursuit."

But what is the amount of the evidence produced from these Oriental authorities in the Appendix? It was very judicious in Professor Lee not to lay them before the reader in an English translation; but we shall presently furnish him with a few passages by way of specimen, from which he will be able to form some idea of the spirit and tendency of the whole.

The first document, and deservedly the most worthy of regard, is that from M. le Baron Sil-

vestre de Sacy. According to his own statement, however, the examination to which he submitted the version, was extremely limited; a circumstance naturally to be expected from the vast multiplicity of business with which that distinguished scholar is overloaded, partly by the offices of high trust and responsibility with which he is invested by his Royal Master, partly by an extensive correspondence carried on with literary societies and individuals in all parts of the world, and partly by his own private and favourite studies. The greater part of his communication is taken up with criticisms on certain passages in Ali Bey's version, some of which go to corroborate the objections which we made to particular renderings, and only prove what we might have expected from M. le Baron, had he entered fully into the subject, and furnished us with a decision formed upon proper rules of Biblical interpretation.

The next authority is that of Professor Jaubert, who enters pretty fully into the question relative to the predominance of Arabic and Persic words in the version, but, like all the other individuals here referred to, avoids entering on any of the main points, with the exception of that relative to the circumlocutory and diversified manner in which the divine name is expressed. In addition to the quotation formerly given from his letter,

recommendatory of the adoption of the received forms of speech, as the most natural and proper by which to express the phraseology of Scripture, we shall only adduce here the following observation: "Far from having incurred any censure, the author seems to deserve praise for having employed these forms (Court of Victory, Most High, &c.); without them his version would have appeared *cold, monotonous, removed from the usual style of language,* and consequently *less proper to answer the end to be attained**." That the commutation of the established diction of the Spirit for the gaudy and varied combinations of the Ottoman style, is rather to be praised than condemned, is a sentiment in which I believe few will coincide; and I am also inclined to think, that those who relish the simple truth, and are acquainted with the sovereign energy with which it affects what the most elegant and finished specimens of human eloquence have never been able to accomplish, will be far from agreeing with M. Jaubert, when he affirms, that a version done in close imitation of the original, and rejecting these high-sounding epithets, would be cold and monotonous, and little fitted to answer the end to be attained. To

* "Loin d'avoir encouru aucun blâme, l'auteur parait mériter des éloges pour avoir employé ces formules; sans elles sa version eût paru froide, monotone, éloignée du style usuel et par conséquent peu propre à remplir le but qu'on voulait atteindre." Appendix, p. (17).

unbelievers of all nations, the Scriptures must ever be expected to appear, more or less, in this light; and it has been the constant endeavour of human wisdom to hide this supposed deformity, and render them palatable to the carnal mind. But the effect of all such attempts has only been to "daub the wall with untempered mortar," and adulterate the Word of God with the meretricious embellishments of human folly. On this, as well as every other point connected with the Gospel of Christ, the declarations of Paul will be found to hold true: "The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor. i. 25—29.

The same remarks apply to the paper furnished by M. Garcin de Tassy. "The usage of the Orientals," says he, "is *always to join to the name of God and of the prophets a form of benediction*; Ali Bey *could not* depart from it; and, in my opinion,

he would have been *greatly to blame*, if he had lopped off these forms. It is said that *they give to the Turkish New Testament a Mohammedan teint. So much the better. It would have been desirable that the teint had been still stronger:* his version being destined for the special use of Mohammedans who are unhappily prejudiced against our sacred books, from the persuasion that we have *altered* them *." Such, reader, is the judgment of another of our French Orientalists on the subject of what he is pleased to call "*slight* additions," but which consist of words and phrases never before introduced into the Holy Scriptures by any translator, either ancient or modern. From what is here stated, it is clear, that if the Turkish version had been put into the hands of this Gentleman to prepare it for the Turks, we should have been favoured with it in the most perfect state of Musulman colouring, and dressed out in all the tawdriness of Ottoman bombast, instead of being put off with the mincing manner in which, after

* "L'usage des Orientaux est de joindre toujours au nom de Dieu et des prophètes, une formule de bénédiction; Ali Bey ne pouvait s'en écarter et l'on aurait en grand tort, ce me semble, de retrancher ces formules. On dit qu'elles donnent au N. T. Turc une teinte Musulmane. Tant mieux. Il serait à desirer que la teinte fut encore plus forte, cette traduction étant destinée spécialement aux Musulmans qui malheureusement sont prévenus contre nos saints livres, persuadés que nous les avons altérés." Append. (20).

all, it would seem poor Ali has executed his task. If the Oriental usage be to affix *always* a *form of benediction* to the name of *God* and the *prophets*, then certainly our translator has frequently been "guilty of a gross infraction of the laws of his language;" for, he has actually departed from that usage; he has, in numberless instances, lopped off the objectionable forms; and, in *no instance*, as far as I have found, does he join any form of benediction to the names of *the prophets*, understanding by that name Adam, Noah, Job, and others, to whom the Mohammedans give this character. What then does M. Garcin de Tassy mean, when he says that Ali Bey could not depart from such a practice? After perusing the present controversy, the religious public of Great Britain will doubtless be of opinion, that a sufficiently strong *teint of Mohammedanism* has already been given to this ill-fated version, and few I believe will join the learned foreigner in the wish that the teint had been deeper and more conspicuous.

We next come to a document from the late M. Langlès, which chiefly relates to the use of Arabic and Persic words, and with which, therefore, I shall not detain the reader longer than while I place before him a *Persian fact*, adduced in justification of the use of حضرت *Hœzret*, "Illustrious." "In regard," he says, "to the epithet *Hazrét* حضرت which is given to Jesus Christ, حضرت عيسي

it is so consecrated, that a Persian Ambassador or Envoy, Myr Daoud Khan, to whom I gave the title of *Hazret*, replied, 'that word is *never* used of any but Jesus'*." It may safely be affirmed, that a more barefaced *falsehood* never issued from the lips of any of the Persian race. Yet, M. Langlès writes, and Professor Lee publishes this hollow piece of flattery as evidence in favour of Ali Bey's Testament, although this same Testament convicts the witness of untruth; the word *Hœzret* being, as we have seen, applied in the very first chapter to the Virgin Mary, and afterwards to Abraham and Solomon!

An extract from the communication of M. Andréa de Nerciat has already been laid before the reader. I shall here insert the passage more at length: "I cannot by any means regard as a fault the variety of expressions employed to render the Divinity, because *this variety is not so great as to become a fatigue*, even to the grossest intellect. With respect to the *honorific* epithets which accompany the name of our Lord, nothing but ignorance of the *religious spirit* of the Orientals in general, can render it possible for us, not to feel

* "Quant à l'épithète de *Hazrét* حضرت qu'il donne à Jésus Christ, حضرت عيسي, elle est tellement consacrée, qu'un ambassadeur ou envoyée Persan, Myr Daoud Khan, a qui je donnais le titre de *Hazret*, me repondit, 'On n'emploie ce mot-là que pour Jésus.'" Append. (22).

the enormous want of decency of which we should be guilty, in pronouncing this sacred name in a cold dry manner; and *as our preachers never express it without taking off their cap,* in like manner the Orientals cannot *write* or articulate it, without prefixing the word حضرت *(Hæzret)*, or accompanying it with the epithets رحمن, مبارك, مقدّس تعالي *(Merciful, Blessed, Sacred, Most High)* and *a thousand others,* derived from the infinitude of the perfections which emanate from his Divine Essence. In this respect, usage has removed every difficulty in the East. It is *the style of the priests* when they instruct the people from the pulpit *."

* " Je ne saurais non plus regarder comme une vice la variété d'expressions employées pour rendre la Divinité, parceque cette variété n'est tellement grande, qu'elle devienne une fatigue même pour l'intelligence la plus matérielle. Quant aux epithètes honorifiques qui accompagnent le nom de Notre Seigneur, il faudrait ne point connaître l'esprit religieux des peuples Orientaux en général, pour ne point sentir l'énormité de l'inconvenance que l'on commettrait, en prononçant tout séchement ce nom sacré; et ainsi que nos predicateurs ne le profèrent jamais sans ôter jusqu' à leur calotte, de même les Orientaux ne sauraient l'écrire ou l'articuler, sans le fair précéder du mot حضرت, ou sans le faire suivre des épithètes de رحمن, مبارك, مقدّس, تعالي et milles autres, qui naissent de l'infinité de perfections qui émanent de sa Divine Essence. Et cet égard, l'usage a levé toute difficulté dans l'Orient. C'est le style des prêtres qui enseignent le peuple du haut de la chaire évangélique." Append. p. (23).

The testimonies of M. Caussin de Perceval and M. Bianchi are to the same effect, all agreeing most unanimously in their avowal, that these epithets cannot be omitted without irreverence; and the evidence is concluded by M. Desgranges in the following style: "It is further complained, that the names of God and Christ are embellished by different epithets, and rendered by several circumlocutions. I avow that *the charge is well-founded*, and that *these epithets, and these circumlocutions are not found in the original:* but the author of the translation wished thereby to conform to the custom of all the Oriental Christians, for it would be as extraordinary not to say in Turkish or Arabic, HIS EXCELLENCY JESUS, as it would be singular to use such an expression among us.

"To conclude, I am of opinion, that the greater part of the faults charged upon Ali Bey's Turkish version of the New Testament, do not exist, and *if they did*, the work would not, on this account, be less worthy of high recommendation, and fit to spread the knowledge of sacred Scripture in the East *."

* "On se plaint encore de voir les noms de Dieu et de Jésus ornés de differentes épithètes et rendus par plusieurs circonlocutions. J'avoue que le reproche est fondé, et que ces épithètes, et ces circonlocutions ne se trouvent pas dans l'original: mais par là l'auteur de la traduction a voulu se conformer à la coutume de tous les Chrêtiens Orientaux, car il serait aussi extraordinaire de

Not to advert to the criticisms of Messrs. Eremian and Petropolis, which appear to have been altogether unfit to meet the eye of the public, and of which, therefore, only some garbled notice is given in the Appendix, I would now simply ask the judicious Scripture critic, and all who are sensible of the importance of "holding fast the *form* of sound words," whether any confidence can be placed in the judgment of men who can avow such sentiments as the above on the subject of Biblical translation? If they admit of, and defend such liberties with "the oracles of God," of what avail is their testimony to the version of Ali Bey, as possessing "scrupulous fidelity," being done with "exactitude;" that it is "an excellent translation;" "a production equally serviceable to literature and religion," &c. &c. These expressions are all merely relative, and must be interpreted agreeably to the capabilities of those who use them, and their acquaintance with the subject to which they are applied.

On the letters of the Rev. G. C. Renouard, I

ne pas dire en Turc ou en Arabe, *son Excellence Jésus*, qu'il serait singulier de s'exprimer ainsi parmi nous.

"En dernier resultat, je pense qui la pluspart des fautes reprochés à la version Turque d'Ali Bey du Nouveau Testament, n'existent pas, et que si elles existaient, cet ouvrage n'en serait pas moins tres recommandable et propre à repandre dans l'Orient la connaissance de l'Ecriture Sainte." Append. p. (29).

would only remark, that some of the statements they contain have already been refuted in preceding parts of this work. With respect to the rest, it is unnecessary to offer any comment upon them, as they clearly go to support my side of the question, and shew what developements would have been made by the learned Rector, if he had only entered sufficiently into the subject. He admits the use of the objectionable epithets, and acknowledges, that "the objections grounded on the introduction of unusual words, when more common ones might have been used, are not *entirely unfounded;*" that "Persian words are, perhaps, *too often* introduced, but *that was the fashion in Ali Bey's time,* and the Insha's or Formularies for letters, &c. of that age; *are now considered as improper models of style,* solely because they abound in phrases borrowed from the Persian; and that it also appears *true,* that *a greater variety of words to express the same idea, has been used by the translator than by the original writers**."

On the specimens of translation, extracted from Ali Bey by that gentleman, I shall only observe, that any person who will take the trouble to compare them, either with the original Greek, or our own authorised version, must at once perceive the numerous discrepancies and the absolutely false

* Appendix, pp. (30, 31.)

renderings with which they abound. Of these, the following are adduced in proof: Matt. xi. 6. "How blessed is he who *doubteth not* in me." Mark viii. 33. "Thou hast not *perceived* the things which pertain to God, but *perceivest* the things which pertain to man." xii. 32. "Thou hast well said that God is *one*." 34. "Kingdom of *heaven*." xvi. 6. "Ye are seeking Jesus of Nazareth who was crucified but *hath been brought to life;* he is not here." Ver. 7. Go, "tell *Peter and his disciples*." Rom. iv. 20, 21, 22. "Gave *praise and glory* to *Almighty God*." "And he knew certainly that *the Lord of Truth* is able to perform the promise which he hath made. Therefore was his faith counted *in the place of* righteousness." ix. 11. "*The fore-ordained decree of Almighty God*." Gal. ii. 19. "For by the law, I was dead unto the law, *until* I lived unto the *Most High God*." 20. *I was crucified, and am living with Christ.* And now *I am living* that life which *I have lived* in the body." 21. "If it be by the righteousness and *strength* of the law," &c. Ephes. i. 4. "As he elected us (*in him* omitted) before the foundation of the world." I now leave it with the reader to form his own opinion respecting Mr. Renouard's prefatory remarks. "I hope the short extracts which I now add, will serve at least to shew that Ali Bey was tolerably faithful. I scarcely ever looked at the Greek, because my object was

to ascertain the meaning of the Turkish, but when I did, I had occasion to *admire* Ali Bey's *exactness**."

At the close of his Appendix, Professor Lee introduces a specimen of the manner in which he wishes to make the reader believe Ali Bey executed his translation of the Old Testament; but I am sorry in being obliged to say, that in so doing he is not only guilty of a gross misrepresentation of the real state of the case, but of an act of great injustice towards me, and the most shameful imposition on the public. "As Dr. Henderson," says he, "has thought proper to throw out some insinuations, (p. 19.) prejudicial to the character of Ali Bey's translation of the Old Testament, I have thought it might not be amiss to give, in this place, *a literal translation* of a very important part of the Book of Genesis, which may, in some degree, enable the reader to form an opinion on that part of the translation."

Would it not be supposed from this advertisement, that what follows is *a literal translation* of the Turkish version *as it came from the hands of Ali Bey*, and, consequently, that it was a manifest calumny in me to insinuate, that a translation so simple, and, on the whole, so accurate as that exhibited by the Professor, could possibly contain

* Appendix, p. (33.)

any such faults as those imputed to it? But what will the reader say, when he is informed, that this specimen is not done either from Ali Bey's MS. or the edition of the Pentateuch, printed at Berlin, but from the text *as corrected by Professor Kieffer*, agreeably to the following resolution of the Sub-Committee for Printing and General Purposes, held August 9, 1821.

"That in preparing the copy for the press, he (Professor Kieffer) begin with the Old Testament, and PURIFY the text of EVERY THING EXTRANEOUS OR SUPPLEMENTARY, as far as the genius of the Turkish language will admit."

What influence my insinuations, as Professor Lee is pleased to call them, had in bringing about this resolution, I pretend not to determine; but it must appear, to every candid and impartial mind, to be in the highest degree unfair, to produce as evidence against me, not the text on which I animadverted, but one to the purity of which these very animadversions, made in 1820, materially contributed. Neither is it equitable to transfer to Ali Bey the meed of praise which is due to Professor Kieffer by whom the version has been at last brought into some degree of consistency with other translations of the Word of God. That the reader may be able to form some idea of the difference between the style of the third chapter of Genesis, as exhibited by Professor Lee, and that of Ali Bey as he appears

in the Berlin Pentateuch, I subjoin the following collation of the manner in which the Divine Names are given.

The Version of Ali Bey as contained in the Berlin Pentateuch.	*The Text as corrected by Professor Kieffer, and exhibited by Prof. Lee.*
1. *Tengri God Most High.*	1. *Lord God.*
Supreme Creator.	*God.*
3. *Court of the Creator.*	3. *God.*
5. *Supreme Creator.*	5. *God.*
Like Angels.	*Like gods.*
8. *The Creator God Most High.*	8. *Lord God.*
Tengri God Most High.	*Lord God.*
9. *Tengri God Most High.*	9. *Lord God.*
11. *The Court of Victory.*	11. *God.*
13. *Tengri God Most High.*	13. *Lord God.*
	Prof. Lee, *Lord.*
14. *Tengri God Most High.*	14. *Lord God.*

If the renderings "Court of the Creator" and "Court of Victory" should be called in question by any Oriental scholar, I must beg him to recollect, that they are those contended for by Professor Lee, but for which circumstance, I should have translated the original words by "Glorious Creator," and "Glorious Majesty," as I have already, in part, done in the Appeal.

CONCLUSION.

If we take a review of the points discussed in the preceding chapters, it will appear, that the question at issue is not, whether the version of Ali Bey may not be corrected, nor whether a diversity of opinion may not obtain respecting the rendering of particular passages, such as may exist relative to every other version; neither is it contended, that the Paris edition of the New Testament should be suppressed on account of each blunder it contains, taken singly, as Professor Lee perpetually insinuates: but it is this, whether it be warrantable in the Bible Society to give circulation to a work exhibiting a manifest relinquishment of those forms of Jewish and Christian phraseology, which have acquired an established and classical authority in all public translations besides, and whether the critical principles, on which its defence is undertaken, be entitled to admission not merely in reference to this individual version, but in their application

to Biblical translations in general, and more especially to such as are prepared for the first time in the languages of Mohammedan and Pagan nations?

While Professor Lee maintains, that, in translations of the Sacred Scriptures, the phraseology of the originals must be rendered by that in use among the people for whom they are designed, it has, on the contrary, been shewn, that such a principle would completely mould the forms of divine speech in accommodation to individual fancy and conceit, and bring it into accordance with such prevailing phraseology as has originated in, and is expressive of, the different ideas of idolatry, superstition, or unbelief, which obtain in the unevangelized world. It must, therefore, be pernicious in the extreme, to recommend the free or liberal mode of translation, which, although it professedly furnishes a faithful representation of the sense, gives an uncontrollable licence to the translator, and departs widely, and, in numberless instances, entirely, from the style and manner of the original. The authorities of Jerome and Dathe, produced in support of the free hypothesis, have been proved to be totally irrelative to the subject; and some rules have been laid down with a view to determine the manner in which every version of the Holy Scriptures, designed for popular use, ought to be executed.

The different charges of mistakes, respecting the meaning of Oriental words preferred against me by the Professor, have been repelled by an appeal to unexceptionable lexicographical authorities, to the usage of Ali Bey, and to the manner in which the words have been rendered by himself and the French Orientalists in his Appendix. In defending the translations found in the Appeal, it has been shewn, that the acceptations given to the words by my opponent, so far from rendering their use less objectionable, tends most forcibly to prove their total inadmissability into versions of the Sacred Scriptures.

The arguments adduced by Professor Lee, in defence of the varied and high-sounding adscititious epithets given by Ali Bey to the Deity, have been demonstrated to be absurd in themselves, and fraught with consequences to be deprecated by all who entertain a sacred reverence for the Word of God. His reference to Scripture usage, the style of Mohammedan books, and the practice of the Christians in Turkey, is shewn to be false or inconclusive; and the use of these circumlocutory titles is proved to be incapable of vindication, from the inconsistencies of Ali Bey's own practice, from that of the Professor in editing versions in other languages for the use of Mohammedans, and, especially, from the fact, that, in preparing the text of the Old Testament for the

press, Professor Kieffer is purifying it from this foreign gibberish, in direct opposition to the opinions avowed in the Remarks. Nor must it be forgotten, that although Professor Lee finds it convenient to advocate the use of these titles in the New Testament, because its publication "has been attended with so much labour and expense*," he was, nevertheless, one of those who assisted the Sub-Committee of the Bible Society with his advice on the memorable 9th of August, 1821, in consequence of which it was resolved to "*purify the text of the Old Testament of every thing extraneous or supplementary, as far as the genius of the Turkish language would admit.*" Could any thing be more perfectly inconsistent than seriously to undertake the defence of what he had thus pointedly assisted in condemning? And was it not highly disingenuous to endeavour to turn my objections into ridicule, at the very moment it must have been known to himself and the Committee, that these objections had attained their end in so far as the Old Testament was concerned, and that this portion, at least, of Sacred Writ, was now printing in a style agreeable to the principles laid down in my Appeal?

The charges relative to the annihilation of certain proofs of the Divinity of Christ, have been

* Remarks, p. 23.

fully substantiated in opposition to the assumptions and reasonings by which Professor Lee has attempted to invalidate them. I have here proved that his assertions are entirely destitute of foundation, and shewn, by reference to acknowledged native authorities, that the Arabic word رَبّ *Rabb*, "Lord," is not exclusively applied to God, as he contends, but is also used in application to merely human masters. I have also pointed out in what manner the doctrine of our Lord's Divinity is affected by the interchange of the words *God* and *Lord*, a fault of serious import and of frequent occurrence in the version of Ali Bey.

The important distinction between اله or الاه *Ilah* "a god," and الله *Allah*, "God," has been established by the suffrage of the lexicons, the Koran, Ali Bey himself, the Christian translators, and Professor Kieffer; in consequence of which, Ali's rendering of Rom. ix. 5. is shewn to be decidedly Socinian. In weighing the authority of Professor Kieffer, it must be remembered, that as it was recommended to him by the Committee, "before coming to a final decision respecting doubtful or difficult cases, to consult Baron Silvestre de Sacy, and correspond with Professor Lee," there is every reason to presume, that his changing الاه *Ilah* into الله *Allah*, was not done without the advice of that eminent Orientalist, although our

Cambridge Professor tells us in a note, p. 108, that he believes the alteration was unnecessary.

It has been further shewn, that the positions assumed in the Remarks, in defence of the use of synonymic combinations, have either no bearing at all on the subject, or are perfectly untenable; and under this head, a charge has been fully made out against certain renderings in the version of Ali Bey, which go to subvert the doctrine of justification by faith alone, and loosen the bands of moral obligation.

Particular attention has been paid to Professor Lee's vindication of the various instances of false translation alleged against Ali Bey, and arguments have been advanced in refutation of it, which, it is hoped, will prove satisfactory to every one competent to judge on such subjects. Having set out with the principle, that the Turkish version "contains no passage, which can fairly be construed as opposed to the mind of the Holy Ghost, or subversive of any Christian doctrine*," the Professor was bound to put forth the whole of his strength to save such parts of it as had been attacked; and, I must do him the justice to say, that he has not spared himself any trouble in endeavouring to defend even those which he felt himself,

* Remarks, p. 17.

after all, obliged to give up as incapable of justification.

The principles on which the "Omissions and Additions" are vindicated, will, it has been presumed, be repudiated by all who possess the smallest share of acquaintance with the art of criticism. With the exception of a single instance, the Professor's reference to Greek manuscripts has been shewn to consist in misrepresentation;—the fruit of that carelessness of inquiry, and want of accurate attention to the minutiæ of circumstances connected with his arguments, of which numerous specimens occur in the Remarks.

To conclude; the Paris edition of Ali Bey's Turkish New Testament is not only chargeable with most of the errors and faults adduced in the Appeal, even after several leaves have been cancelled, and a table of errata prepared, but the discussion to which it has given rise, has indirectly brought to light other errors scarcely less objectionable; and it may confidently be maintained, that, if it were to be carefully examined from beginning to end, and all the departures both from the sense and manner of the original, carefully noted down, the results of such an investigation would fill a volume of no ordinary dimensions, and present to the view of the reader a pile of

discrepancies, with which even the Socinian New Testament (some of the grosser errors abated,) would sink in the comparison.

And can the Committee of the British and Foreign Bible Society possibly be determined to persevere in circulating such a production as part of the pure word of God? Can they be willing to risk the reputation of the Institution, its effective influence, and the enjoyment of the Divine blessing on its operations, by pursuing a line of conduct which must tacitly imply their adoption of Professor Lee's lax and licentious principles of Biblical translation, and inspire the public with the belief, that they are resolved to give their sanction to versions executed agreeably to the advice tendered by that gentleman and the French literati, how contrary soever their opinions may be to sacred criticism, and the established rules of Biblical interpretation? Except they publicly rescind their resolutions, and totally suppress the circulation of the remaining copies of the obnoxious edition, such must inevitably prove the result,—a result, which no one will deprecate more highly than the individual who first called their attention to the subject; the sincere desire of whose heart is in unison with that of the Apostle Paul, when he thus addressed the church at Corinth: *Now I pray to God that ye do no evil; not*

that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong, and this also we wish, even your perfection.

APPENDIX.

JUST as the last proof sheet is passing through my hands, I am favoured with a copy of the twenty-first Report of the British and Foreign Bible Society, in the Appendix to which is the following remarkable passage, p. 73.

"I would therefore suggest to the Committee the expediency of authorizing the Professor (Prof. Kieffer) to have two thousand extra copies of the (Turkish) New Testament struck off, because this edition, after having undergone so much criticism and revision, *will doubtless be superior to the first in many respects.*

"The Professor is very desirous of rendering the work as perfect as possible, and spares no labour to attain this desirable object. At the same time, he feels its infinite importance and his own deep responsibility as editor. These two considerations make him diffident; and, on this account, he has expressed a wish to me, that the Committee would request the Rev. Mr. Renouard carefully to peruse the Epistles, with the view, *not to amend the style*, but to render them *as accurate and conformable to the original as possible.* Should he be able to read the four Gospels and the Acts also, it would be desirable."

In reference to what is contained in this extract, I simply propose the following queries:

First, Are the copies of the disputed Edition still circulated? And, are they nearly all disposed of? Where have they been distributed? And, who have received them?

Secondly, Is the demand for copies of the Turkish New Testament so great as to call for the additional two thousand?

Thirdly, Is it not directly implied, that the version of Ali Bey, was, *in many respects*, an inferior edition, previous to the "much criticism and revision," which it has already undergone, or may yet undergo from Mr. Renouard?

Fourthly, What is meant by the restrictive clause, "NOT TO AMEND THE STYLE?" Mr. Renouard avers, that what was the fashion in Ali Bey's time, is now considered as an improper model of style; yet, he is "*not* to amend" it! Is it not evident, by the Committee's acceding to this proposition, that the New Edition will contain LADY MARY, HIS MAJESTY JESUS, COURT OF VICTORY, SWEET-MEATS OF OMNIPOTENCE, &c. &c. &c. just as the former did? Will the Members of the British and Foreign Bible Society really tolerate this? I add no more. If the eyes of the public are not opened to discover the perfect incongruity of giving circulation to a book composed in such a style, under the character of *the simple word of God*, I must for ever despair of removing the film.

THE END.

Printed by R. Gilbert, St. John's Square, London.

ERRATA.

Page	11,	line 22,	read *quotations*
	18,	9,	will *not*
	121,	3,	*as*
	139,	26,	اوزرینه
	152,	1,	نتهکم
	184,	19,	*represents*
	202,	8,	*observation*
		17,	*Revelation*
	219,	6,	*translators'*
	222,	4,	*Brunton.*

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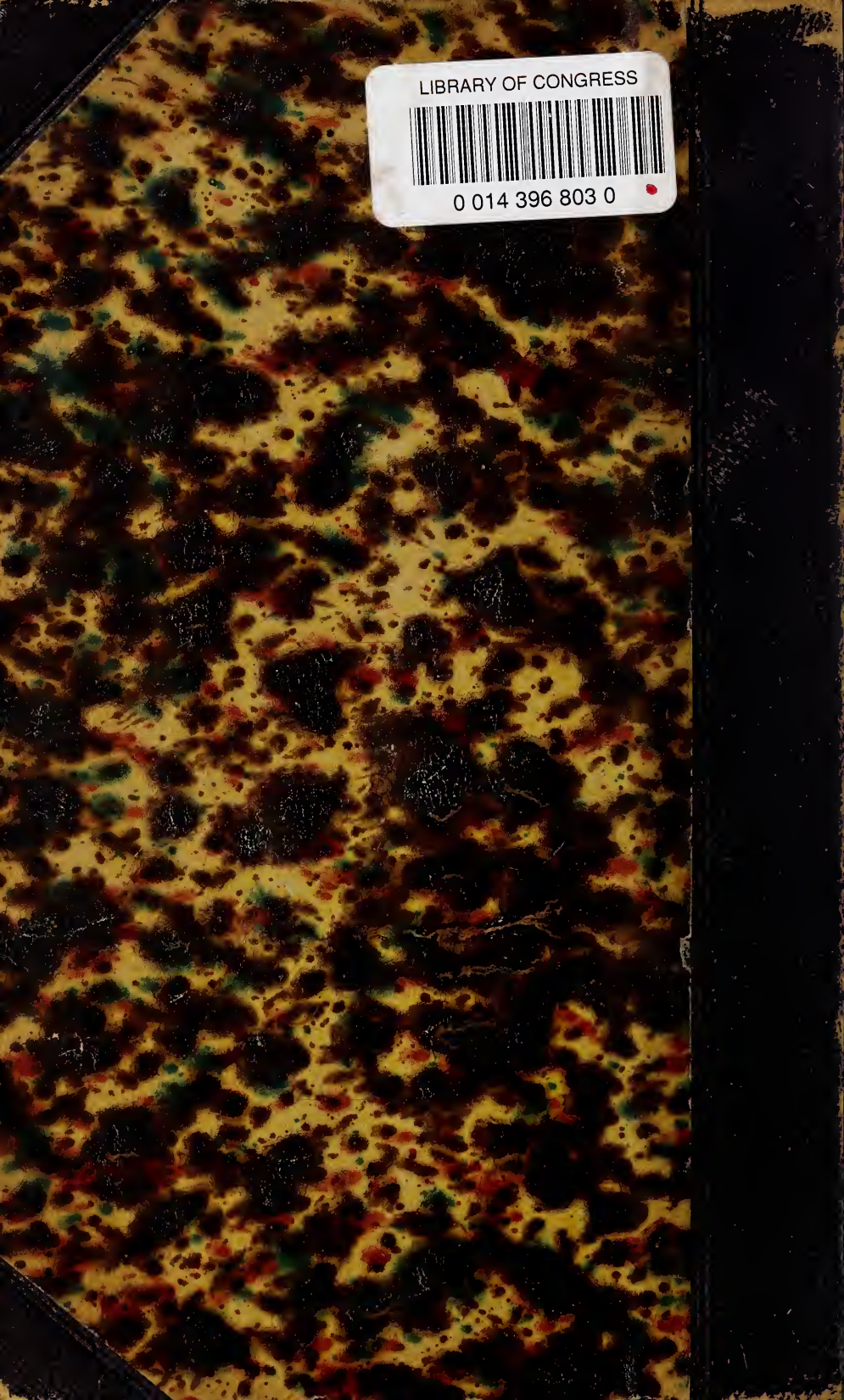
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